

An expolition

in Englyſhe vpon the Epi
ſtyll of ſaynt Paule to the
Philippiāſ/ for the instruc
tion of them that be vnler-
ned in tōges: gathered out
of holy ſcriptures/ & of the
olde catholike doctours of
the church/ & of the beſt au-
thors that now adayes do
write. By Lancelot

Rydley of Can-
torbury.



¶ Quer ſeen by the ryghte reuerend father
in god Thomas by the ſufferaunce
of God archebiſhop of
Cantorbury.

Quisquis amat vix huc aduers nec mēte res
Inuenies vix ſcripta ſacrata legēs. (cedas

Reuerendissimo in Christo patri ac dño,
dño Thome Cantuariensi archiepiscopo
gratiam ac pacē Lancelotus Ribleus. P.



Am omnibus satis persuasū sit
Colēdissime p̄sul dominationē
tuam bonas litteras amare ve-
nerari ac colere, & nulla re magis
delectare q̄ bonis litterarum stu-
diis, maxime vero sanctarū scripturarū lecti-
onibus, nihil q̄ tue celsitudinī magis gratū
et acceptum fore, q̄ p̄as quasdam scriptura-
rum expositiones, in quibus nihil relucere vi-
detur quod non sit pium verum ac sanctū, vel
multum adiumenti asserens tum ad dei glo-
riam tum ad aliorū edificationem, e quib⁹
errores et hereses per euangelii veritatem e-
uelluntur, false fiduciē vane superstitiones e-
radicantur, sordes vitiorū abluuntur, ro-
manenses feces expurgantur, omnia deniq̄
vitiorū semina proflus extruduntur, et in viti-
orū loca virtutes inserūtur, euangelii veri-
tas pro mendatio docetur, et quicquid est bo-
ni adhortatur amplectendum ab omnibus
qui vitam cū Christo querūt eternam.

Quando istac in re gaudet et delectatur do-
minatio tua adeo vt in nulla re magis, visū
est mihi dominationi tue dedicare hanc expo-
sitionē in epistolam Pauli ad Philippenses
a nobis rudi minerva impolito q̄ sermone
scriptā tua celsitudine omnino (in talloz) non
indignam, quod in ea expositione nihil pio
lectorī perspicere licet, quod non euangelii ve-
ritatem sapiat, vitiorū odium moneat, virtu-
tis amorem suadeat, dei gloriā illustret, et

A. ii.

alios

altos in vera cognitione Christi et beneficio-
rum eius nō erubiat, vt magis gauderes ma-
iore euangelica veritate iam vel ipsis rudib⁹
et indoctis in lucem edita, vti verum decet e-
piscopum, quem nihil magis ornare posset q̃
sincera euangelii explicatio, pura q̃ illius pre-
dicatio, ex qua est fides, sine qua impossibile
est placere deo, et quicquid cedit in cibum vi-
tam et salutem animarū, quarū curam oportet
et episcopis esse maximam, ne pereant, sed
vt salue liant, ne rationem deo reddant epis-
copi pro his qui illorū negligentia perierūt,
hinc episcoporum est sibiipsis et gregi Christi
attendere, et vigilare, ne in gregem intrent lu-
pi rapaces, et ingressos ab ouili abigere, erro-
res et hereses euellere, superstitiones omnes
refecare, puro vite verbo pascere, instruere et
exhortari per doctrinam sanam contradicen-
tes convincere, errantes ad caulem veritatis
omni mansuetudine et leuitate reducere, vt
omnes christo lucrifaciant, non que sua sunt
singuli consider antes sed que sunt aliorum,
et habere animū omnib⁹ prodesse semper pa-
ratum, nocere vero nullis, nūq̃ deniq̃ non
totis quod aiunt viribus anniti vel omnes si
fieri posset et quantū in ipsis est ad Christū
attrahere per veracem euangelii sermonem,
cuius maximum patronum ac ppugnatorē
esse tuam dominationem sciunt omnes qui te
vere noscūt, quamuis ab inuidis male audit
nōnūquā dominatio tua, sed quis a sicophā-
tarum calūniis omnino erit immunis? adeo vt
ne Christus ipse agnus ille immaculatus qui
peccatum non fecit nec inventus est dolus in
ore eius ab horū calumniis fuerit expers, per-
ge

ge igitur Colendissime dñe quo cepit domina-
tio tua a recto euangelii tramite latum quod
asunt vnguē non discedens aliquando, et ca-
nū oblatratiū calūnias nō curabis vnquā,
vincet tandem veritas, et oīa spartam quā
nactus es, ac ea que decent sanā loquere, et a-
lios que vera et pia sunt loqui iubeto ea au-
thoritate qua in eos polles, vt fidelis apud
deum patrem celestem inueniaris in nouissi-
mo, hoc enim si feceris non tantum gloriā
dei illustrabis maxime, verūetiam te et alios
multos saluabis, alios deo rationem de talē-
tis concreditis redditurus es maximā die et
hora qua nescis. Nam cui multum donatum
est, multum ab eo requiretur. Deū optimum
maximū precor, vt in omnibus ita in hoc mo-
tali corpore te geras, et in ea vacatione ad
quā a deo es vocat⁹ vt oportet ambules, deo
per omnia placens, vt cū apparuerit p̄s-
ceps ille pastoz repositus immarcessi-
bilem glorie coronā bonis oībus
ante cōstitutionē mūdi para-
tam a deo patre, cui cū
filio ⁊ spiritu sancto
sit omnis honoz
et gloria in
secula.

A

B

C

D

¶ The p̄face to the reader.



Race and peace from god
 the father of our lord Ie-
 sus Christ be vnto all the
 that loueth fauoreth and
 promoteth the treweth of
 goddes holy word. Amen.
 For as moch as lieth hyd
 in the letter & vnkowne
 to the laye pe ope the greater parte of the
 profyt of holy scryptures nowe comaūded by
 the kynges Maiestye to be had and red in
 Englyshe, for the the which thanks are to be
 gyuen to god, hygh laude and prayse to the
 kynges Maiestye, that wold his people shuld
 not lake the necessary foode of their soules,
 whiche is the worde of god to feade them
 spiritually in their soules, that they shuld not
 peryshe, but lyue here a lyfe acceptable to god
 alwaye in the loue and feare of god, by trewe
 knowlege of him, whiche knowlege commyth
 by hearynge readyng & studyng of goddes
 worde, or by preachynge of it, or by readyng
 of some exposition or cōmentary wyrtyn in
 latyne or in ynglysh, where in goddes word is
 purely and spyncerly opened and declared to
 goddes glozy and to the profyt of other.
 That part of this great profyt shuld the let-
 ter be knowne and optayned I (although I
 knowe my talent is of the lest sorte) haue
 wyrtten this exposition in ynglyshe vpon the
 Epistle of saynt Paule to the Philippians
 for the glozy of god moze to be dilated, his
 worde

The p̄face to the reader

word better knowne, god loued & dread more
and for their sakes that do not vnderstande
the latyne tonge, but onely can red ynglyshe,
that these might attayne to some parte of the
frute and profyt of holy scriptures that lyeth
hyd in the letter, and vnkowne to the most
parte of thē that can rede ynglyshe. Although
they shall rede in ynglyshe the letter of holy
scripture, and do vnderstande the ynglyshe
tonge, yet oftymes they nother attayne vnto
the mynde of the holy goost, by whose inspira-
tion the holy wyters of the scripture of god
wrote. 2. Peter. 1. For yet they attayne to the
great comforte and consolation of holy scrip-
tures. Therfore some reading the letter of the
holy scriptures haue lypyl swetnes therein or
loue to god the authour of holy scripture, gets-
teth lypell comforte or nothyng at al, yea some
gather wyson for good meat, erroꝝ or heresy
for veryte and treweth, death and damnatioꝝ
for health and saluation whiche commeth of
them selves, and not of holy scriptures, for the
scriptures of god be the necessary foode of the
soule. Mat. 4. Lyght to our feet. Psalme. 118.
The word of trewth that saueth our soules
Jacob. 1. That bryngeth the spirite of god
and lyfe euerlastyng. John. 5. But this feute
lyeth hyd in the letter to many readers and
apereth to many to be nothyng lesse, thē that
it is in very dede, it apereth to some to be ra-
ther wyson to kyll them then hollesome meate
to feade them and saue their lyues, rather to
brynge in erroꝝ & hereses thē to expelle them
and to byng verite and truth, rather to hold
men

The p̄face to the reader.

me styl in darkenes thē to byng in lyght of
goddes worde, expellynge all darkenes igno-
raunce ~~and~~ and p̄eposterous iudgementes
idolatre ~~and~~ p̄sticio false trustes vayne hopes,
in the whiche the people was wapped in of a
lōge tyme, that darkenes was thought light,
ignozaunce knowlege, death lyfe, damnaciō
saluation, and all for lacke of knowlege of
goddes holy worde false interpreted by bys-
shoppes of Rome, and kepted from the Ch̄risti-
ane people, as a thyng not necessary nor yet
profitable for them to reade or knowe, thyn-
king by that meanes to haue kepted the people
styl in ignozaunce darkenes and blyndnes,
that their vsurped power and their false mar-
chandysse shulde not haue bene knowne nor
espied, their honour & glozy not mynished, or
their worldly profyt not decayed. For they
know what time the worde of god shuld come
to lyght that their vsurped power shulde be
espied, glozy & the their p̄rit of false ~~the~~ mar-
chandysse shulde decaye. And seynge there is
nothyng that moze byngeth to light the vsur-
ped power the crafty falsed, feyned lyes p̄es-
tensed holynes of the bysshoppes of Rome
and condēneth it thē the worde of god trewly
preached expūded or declared, and that seynge
it p̄teyneth to euery one to expell the vsurped
power of bysshoppes of Rome and their fay-
ned holynes, I meruell there is so fewe (of so
many great lerned men in this Realme) that
setteth forth the holy scr̄ptures by some com-
mentary or expositions to delyuer the people
from ignozaunce darknes errors hereses su-
perstitions

The p̄face to the reader.

perſitions falſe truſtes and from many euill
opynions ſpyed and roted in the hartes of
many for lacke of trewe knowlege. And addes
holy worde, and to expell the vſurper power
of the byſhop of Rome and all romiſhe dreg-
ges. Bycauſe I dyd ſe fewe or none to go a-
boute this thyng but many rather to ſtudy
to kepe the people in ignoraunce erroꝝ and in
euill opynions ſyl. Therfore I as one of the
leſt learned of all, as it hath pleaſed god to
giue me his grace herein, haue ſet forth rudely
(moze regardynge to open the ſyncere doc-
tryne of the holy gooſt, to goddes glory and
to the edifyng of other then I haue ſtuded
for eloquence in wordes) an expoſition in
the Epiſtle of ſanyt Paule to the Philippias
openynge this parte of holy ſcripture as I
truſt accordynge to the mynde of the holy gooſt
by whom it was wyten, exhortynge all men
to reade the holy ſcriptures and expoſitions
of them with all reuerence to god and to his
worde in meakenes of ſpirite deſyous to
know god, loue him and feare him and to
know their dewty to god and to there nygh-
boure and to vſe their knowlege with all ſo-
bryete and to flee vyce and take vertu, yf not
for loue of god yet for feare of puniſhment of
god for vyce and synne, for the ende of synne
is death Ro. 6. And ſo I truſt I haue opened
this Epiſtle accordynge both to the mynde of
the holy gooſt the authoꝝ of holy ſcriptures,
and alſo to the trewe vſe of holy ſcriptures
with al ſobriete not paſſynge the boundes of
ſcripture. And to to this thyg I haue vſed the
helpe

The p̄face to the reader

helpe both the tonges and also of the catho-
lyky authoꝝ that best declareth the holy scrip-
tures and most foꝝ the gloꝝy of god and the
edifyng of the vñlearned in the latine tonge,
as shall appere moꝝe plainly to all them, that
wylle reade with a good mynde desyꝝous to
know god and loue god this rude exposition
partly set foꝝth foꝝ the discharge of my consci-
ence and small talent gyuen me of god not to
be ydle, but to exercise it to goddes gloꝝy and
to the edifycatiõ of other, and partly to excite
better learned men then I am to set foꝝth in
pꝛynte some commentares oꝝ expositions in
latine oꝝ in englyshe, that goddes word might
the better be knowne and god moꝝe gloꝝyfyed
of all mē, vyce destroyed and vertu and godly
lyuynge bꝛought in the stede of vyce vsed and
euylly lyuynge. And so I wolde wyshe that
hys Buelers and byschoppes wolde set lerned
men on worke, and cause them to set foꝝth
some godly expositions vpon the holy scrip-
tures, that the vñlearned people shulde not
erre noꝝ take amysse the holy scriptures, oꝝ
otherwysse gather ony sence of them, then the
holy goost wylleth. And foꝝ that cause and
other I haue here in this lytell epistle shewed
my mynde after the talent gyuen me of god.
yf this my rude laboꝝ & paynes do agre with
holy scriptures as I thynke they do agre, I
beseeche the gentle Reader accepte them in
goodworth, and gyue laude and prayse to
god the authoꝝ of all goodnes and not to the
wypter of this exposition whose mynde is and
euer haue bene to pꝛofyt all men and to hurte
no

The p̄face to the reader

no man . And yf this my rude labors shalbe
thought profytable to the christiane congrega-
tion of Englande as I iudge it shalbe coun-
ted, god wyllynge I intende to set forth lyke
thynges in other places of holy scripture in
englyshe or in latine, yf it shalbe thought good
or elles I wyl absterne from wytyng. But
yf any thyng by ignorance or otherwyle hath
escaped me in this rude exposition that I
haue here wyten other wyle then goddes
worde teacheth refuse it gentyll Reader, and
knowe that I am a man and maye erre and
that to one man be not all knowlege gyuen
lesse he shulde be to proude in him selfe and
contemne al other. Therfore as holy wyters
of scriptures saith of their doctrine so I
say of my saynges or wytynges, that I
wold they shulde be iudged trwly by
the holy scriptures and no furder
to be beleued then they maye
be proued and confyrmes
by holy scriptures as
knoweth god to
whome be
all ho-
nour and glory euer
A M E N.

The argument of the epistle to the Philippians.

Dule the apostle of Iesus christ beyng at Rome in prison hearynge of many pseudo posteles runninge aboute busely i euery place where as they hard the doctrine of Iesus christ to be preached sette planted or sown. And that they labored with all their mightes powers lyes falsed or crafte, to plucke it bp agayne by the rootes, and specially Paules doctrine to be lytly regarded they studed, callynge it heresy & Paule an heretyke wordy prysō cheynes and fetters he was cast in, for his euill doctrine he had taught. Also he hearynge in prison these pseudoposteles busely to haue gone aboute these Philippians to haue seduced them,
and

and to haue plucked them from
Chyistes doctrine and from trew
fayth in Chyist, and that they as
yet had nothyng pzeuayled a=
gynst these Philippians in the a
postolycall doctryne and in the
fayth of Iesus Chyist very cons=
tant and sure, Paule hearynge
these thynges in priso, what culd
he thynke but them to be men, &
that they myght be subuerted by
these pseudoposteles, and offeded
by his imprisonmēt, and thynke
him euyl that is cast in prison &
in suche greuous bondes as he
was. He therfore lyke a lounge
father desyryng the health & lyfe
of these Philippians prepared
this Epistle as a pzeent remedy
to delouer them out of peryll and
iopardye, and to take awaye all
thynges that myght hynder the
to runne in the waye of Chyist in
the

the whiche they had runne & dyd
rūne styl. In this Epistle first he
commendeth them that they had
receyued þ̄ faith of Iesus Christ
and were constant in it, for the
whiche he geueth thanks to god,
then he teacheth them not to be
offended with his bondes for the
gospells sake, shewing great pro-
fet to come to many by his afflic-
cions, great forderauce to the
gospell of god, and to him selfe
laude and prayse, and therfore of
his bondes he was not ashamed,
but rather greatly dyd reioyse in
them, and was contented to suf-
fer death for the gospells sake, &
and so to be with Christ, whiche
thyng was better for him al-
though him to lyue was more for
the profyt of these Philippians
and of other mo.

Secondly he exhorteth them to
vnite

vnite and cōcorde, to thynke one
thyng beyng humble meke se-
kyng not their owne but these
thynges that be to the profyt of
other, after the example of chriſt,
deſpyng them to lyue vpryght
in myddes of a froward natiō,
that no mā ſhuld iuſtly cōplayne
of them, teachyng them not to be
ſory but rather to reioyſe in afflic-
tiōs for the gospels ſake, ſhe wic
that he wolde ſende Timotheus
to them and after ſhortly to come
him ſelfe he truſted, after he ſhuld
knowe what ſhulde be come of
him ſelfe. In the meane tyme he
ſend Epaphroditus their apoſtle
that they ſhulde be moze glad
ſeyng him haue recouered from
his ſyckenes.

Thyrdly he wylleth them to be
ware of pſeudopoſteles whō he
calleth dogges, euill workers,
ſawers

lawers of dissencion ioyning the
woꝝkes of the law to Christ whō
he reprobeth sharply teachynge
onely Christe to be our iustice
health lyfe and saluation with
out the woꝝkes of the lawe, oꝝ of
merytes of other whiche he este-
meth foꝝ hurte oꝝ hynderance to
trewe iustice befoꝝe god, wyllyn-
g vs to folow him and like to him,
and not pseudoposteles enemyes
of the crosse of Christ, whose god
is their belye, their ende death,
their gloꝝy cōfusiō foꝝ they seke
earthly thyngs, he wylleth their
conuersation to be in heauē and
with Christ their saupour.

The last chapter cōtenueth some
mozall lessons & good examples
to folow with meke and gentyll
salutatioṅ desyrynge the grace &
fauour of god to be pꝛesent with
them alwayes.

The fyrst Chapter to the Philippians.



Aule and Ti-
motheus the
seruantes of
Jesus Chyist
to al the sainc
tes which are
at Philippios
with the Bys-

shoppes & Ministers.
Grace be with you and peace frō
God the father, and from the
lorde Jesus chyist.

Saynt Paule wrytyng to the Philippias
this Epistle fyrst salutes them with a chrysti-
ane salutation, and then sheweth the matter
that he wolde haue them to knowe. And in
this salutation fyrste he sheweth the names
of them that wrotte this Epistle inspired
with the holpe goost, as was all they that
wrot the holy scriptures. 2. Peter. 1. that this
Epistle shuld the better be esteemed & receyued,
knowyng it to be sent to the from theyr wel-
beloued

The fyrst chapter to
beloued frendes Paule and Timothe, by
whom they had receyued many benefytes of
God, and was made the welbeloued chyliden
of God, whiche befoze was the chyliden of
the yre wyoth and indygnatiō of God, and
was iustifyed and made ryghtuos, whiche
befoze was synners and wycked, bounde to
synne death and hell, but nowe deliuered
from all captiuitie of the deuyll, synne, and
death, hath opteyned grace, mercy, and for-
geuenes of synes by the grace of the gospell,
whiche Paule and Timothe preached vnto
them as is wytyen .Actes. 16. And therfoze let-
ters sende from Paule and Timothe, was
welcome to them and thankfull, and very
comforstable, as be letters sente fro one hartly
frende to a nother. Secondly in this saluta-
tiō he sheweth to whō this epistle was writtē
that it was writtē to all the saites & holy mē,
that was saythfull & had receyued the true
sayth of Iesus christ, for such be called saites
of saynt Paule and often tymes in the holy
scriptures, that we shulde not thynke none
other to be called saites in the holy scripture
but suche as byshoppes of Rome wel payed
for there paynes hath canonysed and sancti-
fied for sayntes, all though some tyme it is
vncertayne vnto vs whether they were saites
or no: sanctified by christes bloude or no: for
they be the trew sayntes befoze god, that be
sanctified be christ and by his blood, whether
they be ded or on lyue, sanctified or canonysed
by the byshoppe of Rome or no. Saynt
Paule dedyicated this epistle to the saintes at
Philipp:

the Philippians.

Philippus, that is to say, to the faythfull men that were at Philippus lyuynge, to whō he wolde haue this Epistle red, and of it red, haue moche profytte and spirituall foode, than it is euident, he dedicated not this Epistle to the ded sayntes whiche culde not rede this Epistle, nor here it red, nor yet any fente take of it, but to these that were lyuynge sayntes, that is to the faythfull in chryste, as Crisostomas sayth. Roma. 1. And therfore let it be knowen to all men that these, that lyue well and in the fayth of Jesu chryste here in this present worlde be called sayntes in the scriptures, as these that be departed this present lyfe. The ignorance of this thyng hath bene the cause of moche false trust, vayne hope, idolatrye, and superstition, and that some men hath made creatozes of creatures, and haue despyed of men that was only to be despyed of god, hath prayed to sayntes departed as to god, put truste & confydence in the as in god, yea I wil not say in theire images, such was theyr ignorance and blyndenes, and asked of them such thynges as shulde be asked only of god, as helth of bodi, deliuerāce from perylls, and ieopardes by water and by lande, from the power of the deuyll, from lyghtnynges, tempestes, fyre, water, and all soden deth, and some had one patrone, some another of the sayntes called, yea of theyr images, whom they called vpon befoze god, and aboue god. As some called vpon saynte Antoyne for theyr swyne, vpon saynt Mauda wyne for theyr hys, vpon saynt Loy for theyr

B. ii. hoise,

The fyrste chapter to
hoise, vpon saynt Roche for the pestilence,
vpon saynt John Moine for the ago, vpon s. A
polyne for the tothe ache, vpon saynt Blase
for a bone in a mans throte, our lades gyde
was for a full remedye for a woman that
labored of chyldebyrth, that she shulde be de-
liuered with out payne, and the chyld sure
to be christened, suche was the truste that
many had in our lades gyde. And this was
a meruell that learned prelates and byshop-
pes wolde suffer so longe, the people thus to
be blynded, and to haue suche false trustes
vayne hopes, and so to dyshonour god,
gyuynge to sayntes that honour and glory,
truste and confydence that shuld onely be ge-
uen and ascribed to god, the gyuer of all
goodnes perternyng to the body or soule.

The sayntes nor theyr images be not the ge-
uers of good thynges that we haue nede of,
that we desyre in our prayers, but all good-
nes cometh of god the father. **Jacobi. 1.**

2. With the byshoppes and ministers.) He
Mewyth this Epistle to be wyrtten not only
to the sayntes that lyue at Philippos that
is to the faythfull congregation of christians
of the people, whome he wolde haue to rede
this Epistle, and to take comfote, and pro-
fyte of it red, but also it was dedicated to
the byshoppes, and decanes that was there,
of the which it is euident that there was di-
uers ministers in the churche of Philip-
pos, as byshoppes to teache and instructe
them in the lawe of god, to feade them with
spirituall foode of the soule, as necessary to
feade

the Philippians.

feade the soule, as meate and drynke to feade the body, and moze to be despyed of christen men then corporall foode for the bodye, for asmoche as the soule, is a moze precious thig then the body is, but wolde to god we were as despyous of the foode of the soule, as of the body, then learned men in goddes worde, and syncre preachers of it, shulde be moze regarded and esteemed, byshoppes shulde preache ofter then they do, they shulde desyre mo learned men to be aboute them, and in theyr dioces, and make moze of them then they do, then the people shulde the better esteeme and regarde goddes worde, whiche now in a maner be contemned and dispised of the most parte of the people, and counted as a thyng of lytell pyce or valewe, bycause byshoppes do not preache them selves, or yf they preache, it is very seldome, and do not prefferre goddes worde, before ceremonies or traditions of man. Negligence in settinge forth of goddes worde in them, to whom it pertayneth to be setters forth of it, is a great cause why that it is so lytell regarded, why that there is so greate ignorance and blyndnes, so many evyll opinyons, preposterous iudgements, false truste, vayne hopes, idolatrie and so moche superstition as hath ben, and yet is in some partes of this realme, and not as yet fully plucked awaye by the verite of goddes holy worde, for there is very few syncre preachers of it, and fewer lyke to be, yf god do not prouyde by some good perswasion to the hye powers & rulers to whome it per-

the Philippians.

teyneth to proupe that they: subiectes perils
the not for lake of spirituall foode of they:
soule, for yf they lacke it, it must nedes folow
that the people shall runne hedlyng into er-
rours, heresies idolatrie, & many false trustes
and vayne hopes, and call that is good euyl,
and euyl good, light darkenes/and darkenes
lyght, swete to be sower & sower swete, and
so cōdempe that is good and godly doctryne
for herse, and in so doyng condempne them
selues to euerlastyng deth, and dampnatiō.
As Elyas. 5. sayth/wo be the that call good
euyl, and euyl good, lyght darkenes and
darkenes lyght, so for lacke of knowlege of
goddes holy worde, of trew and syncere prea-
chers of goddes holy gospel, the people shall
perishe and hate they: owne saluatiō. There
fore I pray god that hye powers ordynated
of almyghty god, chesly to set forth his glozy
and to promote his worde to the saluation
of christes people derely bought by no corrup-
tyble pryce, as by golde or syluer, but by the
precious blode of the vnsytted lambe Iesus
christ. 1. Pet. 1. that they wold diligently loke
vpon the helth and saluation of the soules of
they: people subiected to them, yea of they:
owne helth & saluation, for of them a cōwnte
shalbe required to whom they haue commyt-
ted the cure of christes flocke, and whether
they were diligent in sepyng christes people
truly feade with the breade of lyfe or no, and
yf any of the spirituall pastours haue bene
negligent, or haue had euyl ministers vnder
them, as euyl chancelers or officpalles, that
nother

the Philippians.

noth^r knoweth goddes worde them selves,
no^r be preachers of it, yea scarce fanoyers of
it, but rather aduersaries & enemyes to god
des ho^ly trweth and no setters forth of it, but
hynderers all that they might, then it pertay-
neth to hye rulers to refo^rme suche negligent
byschoppes and p^relates. and to commaunde
them to loke better vpon there cures, and se
that they be such as saynt Paule. 1. Timo. 3.
wolde haue, and to haue chauncelers, offi-
cialls, comp^rsaries / suche as knoweth goddes
worde, be preachers of it, and setters forth of
it vnder them, o^r els yf they wolde not be re-
fo^rmed & to loke diligently vpon they^r cures
as they shulde aboue all thynges to make the
byschoppes o^r p^relates quodam, and to set in
their stedes suche as both culde and wolde
teache & preache goddes word sincerely, as dyd
Titus, and Timotheus, byschoppes ordyna-
ted of saynt Paule / which diligently taught
they^r people holsome doctryne, and were not
negligent in their offyces, and had seruaⁿtes
acco^rdyng, that was bothe sob^re / dyscreat/
and learned in goddes worde / and also louers
of it / whych thynges are greatly to be despyed
in our byschoppes and in their chancelars
officials and comp^rsaries. At Philippus was
not only byschoppes abydyng and dwellynge
amonges them preache^ynge trulpe the doc-
tryne of god / and therfo^re had of the Phi-
lippians / all necessaryes abundantly / and
had in great houour and estimation fo^r the
wordes sake that they preached / and fo^r the
lo^rdes sake whose faythfull seruaⁿtes they

The fyrste chapter to

were / but also there was decanes whose office was to proude for the poore / that the poore shulde not wante necessary meate/drynke/ cloth/ or logyn/suche was the frute of the gospell that Paule had preached amonges these Philippians/which was desirous of it and so obedyent to do that thyng that pertayned to the office of christenme/that they with great gladnes kepte byschoppes to teache the/ and decanes to proude for the poore people/ for they regarded more the helth of theyr soules then the corruptible ryches of this world/ yea these Philippians of there costes / kepte many byschoppes/whiche at the begynnynge caste Paule and Sylas in pryson csteptyng them to be heretykes/and preachers of false doctryne/but afterwarde/ god by his worde preached / turned theyr hartes and made of them christenmen/whiche before was hethen/ and louers of his worde which before hated it worse then a dogge / suche is the goodnes of god that maketh good me of euyl men/ his seruantes ofseruauntes to the denyll/ for the which god is to be glorified, lyke he dyd in Paule Actes. 9. Also of this place we maye playnly se that all byschoppes or pastores/ was not such as Paule and barnabas was, haupyng no place to reste in / bownde to no church more then to another/haupyng necessities at the wyll and pleasure of them to whome they preached / for these byschops was abydyng at Philippios / and bounde to the Philippians aboue other/and of them onely they had al necessaryes abundantly/ yea peradventure

the Philippians.

ture a certayne stypēde asygnd out for theyr
 lyuynges, or els how colde they kepe hospita-
 lyte and prouyd for the poore, as there office
 both bynde them as sayth saynte Paule. 1.
 Timo. 3. Tití. 1. And this thyng maketh
 agaynste all them that wolde that bys-
 shoppes and pastores shulde haue no certayne
 liuing or stypēde assigned for there lyuig / but
 to lyue onely of the almosse and goodwylles
 of the people to whome they preache / whiche
 thyng is contrary to saynt Paule. 1. Timo. 3.
 That requireth of byshoppes to kepe hospy-
 talyte, to prouyd for the poore / to haue meate
 drynke / clothe / apparell, accordynge to his
 state and degre / to bye booke and all other
 necessaryes required / for students in diuinite /
 no small coste it is to haue booke sufficient
 for study in diuinite / and in all tonges to be
 learned necessary for that studye / and that
 students in diuinite shulde be without care &
 trouble, & quietly to giue them selves to there
 dyuine study / it is therfore necessarily requi-
 red / that they shulde haue an honest stypēde
 assigned for theyr lyuyng, and to haue it qui-
 etly / or els fewe or none wyl be students
 in diuinite and preachers of it.

And peraduenture some maye moue here a
 questiō / and aske whether it is better for god-
 des gloze / & the saluation of man / that bys-
 shoppes and pastores shulde haue a certayne
 lyuyng asygnd as dew to them / to require
 for there lyuyng / and to require no more / or to
 lyue of the onely almosse / that the people
 wolde gyue vnto trewe preachers of goddes

The fyfth chapter to
worde/which god saith/is worde by their meate
Mathew. 10. The workeman is worde by his
meate/by meate he vnderstandeth all necessa-
ries for him to lyue / & quietly to study with
out care for an honest luyng: to this questi-
on I answere / that I thynke it moze for the
glozy of god/ for his worde trewly and synce-
rely to be preached / and moze for the helth
and saluatiō of chrystes people / that byshop-
pes / and pastoures shulde haue a certayne
luyng assigned out for theyr porcion / then
that they shulde haue nothynge certayne. The
fyfth reason that moueth me so to thynke is/
that they shulde by that meanes preache/and
teache/ goddes worde moze trewly/and moze
syncerely / moze frely / and frankely rebuke
vyce and synne / and not to flatter men in
theyr synnes/or to holde their peace/& wyne
at the fautes of men / of whome they looked
for theyr luyng/ for yf they shulde lyue onely
of the good wylls of mē and shulde frankely/
and frely reprove the fautes of some men/
they shulde haue a smalle luyng/ they shulde
go oftymes hungry to bed and haue many
poze dynners / and worse suppers/ yea perad-
uēture be suffered to dye in the strete for lacke
of necessities / therfore that vyce and synne
shulde be moze frely rebuked and the danger
therof shewed shulde feare men from synne/
lesse the plague of god whiche is death / shulde
falle vpon suche synners/ which wolde conty-
newe styll in theyr synnes / and prouoke god
to power vpon them his plague of vengeance
for their synnes/ which they shulde not know
to be

The fyfth chapter to

to be liue oꝛ to displeafe god / yf that pꝛachers
shulde flatter them / wyne at theyꝛ synes / and
not rebuke them / noꝛ yet shewe the danger of
synne / and the punishment of god to impeni-
tent synners that wyl not forsake synne / and
lyue a new lyfe in vertu and godlynes / what
was the cause why that beggyn freers dyd
use so moch flatteryng and cōpyed fauour on
euery syde / but by cause they lacked lꝑuinges /
and therfoze they sang placebo / and pꝛached
plesāte thynges / noꝛ yf shꝑng mē in idolatrye /
superstitions / false trustes / vayne religions /
pꝛeposterous iudgementes and soch lyke / to
the which they perceyued the people to be in-
clyned to of their owne nature / by the which
euery one is inclined to euyl rather then to
good and godly thynges / foꝛ to do oꝛ beleue
euyl thynges we haue it of our selves / but to
do good / to beleue well / we can not without
the grace of god / and these thynges dyd the
false flaterꝑng frꝑers to get a chese / oꝛ their
quarter grote / and yet foꝛ all their flattery
they coulde scarce get an honest lꝑuyng / kyllyng
spiritually theyꝛ owne soules / and the soules
of many other men & womē deceyued by thē /
to whō they promised lyfe. Secōdly yf stud-
entes in diuinite be not quiet at there study /
and haue not their mynde vpon that they
studye / but be vnquieter / carefull foꝛ their
dynner and supper / lacke holsome meate and
drynke / lacke fyꝛe oꝛ warme clothe s / ytell
pꝛofyt they shall do at their boke / they shall
not be able to come to such learnyng as is ne-
cessarily required foꝛ gods gloꝛy & the saluatiō
of

The fyfte chapter to
of chrystes people. **Thy**ddly in the olde testas-
ment the lyuyng for the leuites that serued in
temple was certayne / and appoynted by al-
myghty god that there dwety shulde not be de-
nyed to them he comaunded by Moyses law/
how moche more now shulde it be certayne/
what thyng shulde be due to the minister of
goddes holy woꝛde / that he myght haue bothe
to lyue on for him selfe / his seruantes and
howseholde / and also for hospitalite to be kept
for other that nedeth. And how can he kepe
hospitalite except he haue some thyng where
vpon he maye kepe hospitalyte / and feade o-
ther corporally as he shulde do. For to as-
signe a certayne lyuyng to the minister of
goddes woꝛde / for his lyuyng shalbe lesse
payne and lesse troble to the people to paye it /
then yf euery daye / or weke they shulde be
troubled to gyue to hym, that thyng shulde be
very teduous to the people & very troublesom
to the pastoz. Therefore seyng that gods law
commaundeth / and god hath so ordynated
that he that preacheth the gospel shulde lyue
by the gospel. 1 Cor. 9. Hye powers and reu-
lers hath done well assignyng to euery pastoz
his lyuyng in acertanty to be receyued with
out troble or besines. But wolde to god that
the hye powers / that as they haue assigned
by theyr godly lawes this thing, so they wold
se that the people shulde trewly paye it / with
out all grudge / or murmur to there pastozs
that trewly feadeth them with goddes holy
woꝛde / wolde to god that hye rulers shulde
cause euery pastoz to do his duety / and suerly
to

the Philippians.

to haue his dwety agayne / and no parte of
it to be with drawne from him / for the worke
man is worthy his meate. Math. 10.

3. Grace and peace from god the father and
from our lord Iesu christe be vnto you.)

Here is shewed what thynges Paule and
Timotheus desyred to these Philippias, they
wylshed not kyngdomes and impiyes of this
worlde / not worldly honoures / or ryches / not
fat benefices / or byshoppykes / not hye ho-
nours / or worldly dignities / as carnall men
wylshes to ther frendes / and louers / chyliden /
or kynnsfolkes / but they wylshed to them the
grace / fauour / and the loue of god / whiche
thynges farre passeth all these corruptible
worldly ryches / they also wylshed them peace
with god the father / whiche peace commeth
not of man / nor of the merities of man / by
warres / dedes wrought by man / but of the
mercy and goodnes of god / and this peace
with god in theyr consciences hath not euill
men / for they alwaye feare god / and rekeneth
him as a cruell iudge which without mercy
wyl punishe synners / & breakers of his lawes /
and therfore sayth the prophete: The euill
saye peace peace / and they haue no peace in
there consciēce with god / but these that be iusti-
fied by faith they haue peace with god / i there
consciēce / & louely feare god. And here we may
learne grace / fauour / & loue of god / peace with
god not to be of our selves / but to be the gyf-
tes of god frely gyuen them to whome it
pleaseth god to gyue these gyftes. Here also
we maye learne what thyng one christiane
shulde

The fyrst chapter to
shulde desyre to an other / and wythe in these
letters, salutations or other wyse, most cheery/
and before all worldly goodes or ryches/that
is the greates fauour of god/and peace in con-
science with god / for what thyng in this
worlde can be pleasant to that man / that in
consciens is not at quietnes with god: surely
nothyng / and yf thou wyl haue peace with
god / se thou be in peace / concord / and vnite
with thyne neyghbour/or els thou can not be
in peace with god.

I thanke my god as ofte as I
remembze you (which I alwayes
do in my prayers for you all, and
pray with gladnes) bycause of
your felowshyppe whiche you
haue in the gospel, from the fyrst
day vnto now, & am surely certy-
fied of this, that he whiche hath
begone that good worke in you,
shall go forth with it, vntyll the
dave of Iesu chryste, as it becom-
meth me to iudge of you all, by-
cause I haue you in my harte, as
those that are partakers with me
of

the Philippians.

of grace in my bondes, in defen-
dyng and stablyshyng of the
gospell, for god is my recorde,
how I longe after you all, euen
from the very harte roote in Je-
su Chyste.

After the salutation the Apostle begyn-
neth to shewe the thynges that he wolde haue
knownen to these Philippians / and first of all
he geueth thanks to god for these Philippi-
ans / that they had receaued the sayth of Je-
su chyste / and that they dyd stande sure and
constante in it / not chynkyng away from
chyst / for no affliction or persecution / by no
craft / or sutteltye vled by false apostels to
byngne them from chystes sayth / and in this
thyng the apostle teacheth vs to gyue thākes
to god / for benefytes of god gyuen to other /
and not to be soyy / as some be for goddes gyf-
tes gyuen abundantly to other / which they
them selfe lacke / and therfore they are soyy
that other shulde haue that they lacke / as mo-
re knowlege / learnyng / or connyng in goddes
woyde then they / they are blynde and ignorant
and wolde haue all other as ignorant / and
blynde as they be. He prayseth them that they
were cōmed in to the cōmunion of the gospel /
and made partakers of saluation by chyste /
shewed to thē the gospell / and this he doth
because he wolde haue them moze despyous of
the gospell / and of the knowlege of chyst / and
to

The fyfthe chapter to
to be moze constant in the faythe of chryſte.
Virtus enim laudata crescit. Vertu commē-
ded wth not make good men proude/ but moze
diligent to increaſe vertu and to attayne vnto
it. Also we be here taught to pray for other
to be gladd of gyftes of god gyuen/ and ſpecis-
ally aboue all thynges for the worde of god
purely and ſincerely preached/ of the whiche
commeth faith/ for fayth cometh by heyrnge/
heyrnge of the worde of god. *Roma. 10.* So
theſe people receyued fayth by the preaching
of ſaynt Paule/ & was made pertakers of the
goſpel/ & of helth/ & ſaluatiō by chryſt. *Actes. 16*
2. Frome the fiſt daye vnto nowe/
haupng this thyng perſuaded vnto me/ that
he whiche hath begonne this good worke in
you wyll go forth with it vntyl the daye of the
lorde.) This thyng the apoſtle wolde haue
perſuaded vnto theſe Philippians that god
whiche hath begone this good worke in them/
that hath called them from infidelite / Super-
ſtitio / idolatre / fornication / auoutre / and
from many other gentyll ſacions/ and hethen
maners, to the fayth of Jeſu chryſt / and to an
holy conuerſation of lypng / he that hath
begonne this good worke in them that
he wyll go forth and increaſe them moze and
moze in fayth and trewe holynes by the know-
lege of goddes holy worde. And here he ſhew-
eth the comune ſayng oftymes to be trewe.
that of good begynnig cometh good endyng/
and that god contynueth in good men / and
obedient perſons / theſe good workes, that he
hath in them begonne / here we maye learne
to

the Philippians.

to luge these to fynish well / and byng theyr
matters to a good passe, that begynne well/
yea this place teacheth vs to know that it is
god / and not we that begynneth a good
worke in vs / and also that it is god that
byng to a good ende a good worke / of the
which we learne the begynnyng of sayth/or
of good workes and the increasment of them
to be not of vs / of our myghtes strength/
power or merytes / but to be of god onely / and
of his fre grace / and goodnes. This place
sheweth that we of our owne fre wyl / with
out the grace of god / are not able to begynne
any good worke / nor to go forth with it / nor
to fynish it / for we of our selves are not able
to thynke any good thought as of our selfe/
but all our abpyte is of god. 2. Cor. 3. Of our
selfe we are not able to wyl any good worke/
for god worketh in vs / wyllyng of good thyn-
ges for his good wylles sake. Philip. 2. And
christe sayth in John. 6. with out me you can
do no thynge / then what shall we ascribe / to
our fre wyl with out christ / and without the
grace of god / surely nothyng that is good /
euill commeth of our selfe / and all goodnes
of god the father of lyght. James. 1. And yf
these be trew as they be in very dede / then me
thynkes that they erre, and are to be blamed
that saye that we of our fre wyl may do
good / maye assent and receyue the grace of
god / offered to all men / or not to assent to it /
and forsake it yf we lyste / & at our pleasure /
and fre wyl / ofels our wyl they saye con not
be fre or called a fre wyl : of these men I
L.i. wolde

The fyfte chapter to

woulde aske one question wyether to assent to
the grace of god offered and to receyue it is
good or no? and yf it be good / as I truste
none wyl denye / then it is of god the father /
not of vs. James. 1. To this question sancte
Augustyne make answer / and sayth that in
outwarde workes indifferent nother good
nor euill of them selves / that we haue a cer-
taine fre lyberty to do them / or not to do the /
as to lyfte vp a straw or to laye it downe a-
gayne, but to do any thyng that is accepta-
ble to god / or meritorius as they were wonte
to calle workes pertaynyng to our iustifica-
tion / or to the saluatiō of a christen man / we
can not without the grace of god / nor yet to
wyl it / nor to assent to it / it holy hanges of
god / and of his grace / and not of vs or of our
merytes or good wyl without goddes wor-
kyng in vs / and makynge our wyl yll of it
selfe, good and confoymable to his wyl / for
the grace of god healeth our euill wyl / & ma-
keth it agreyng to his godly wyl / and so con-
foymable to it / that we wyllynge and frely
and with gladnes do these thynges that god
wylleth and cōmaundeth / so we holped with
the present grace of god of a good wyl and
gladly do the workes of god, not we do god-
des workes, but rather the grace of god in vs.
Augustin in his boke of grace & fre wyl thus
sayth. Cooperando deus in nobis perficit,
quod operando incepit, quoniam ipse ut ve-
limus operatur incipiens, qui uolentibus coo-
peratur perficiens, propter quod ait hic a-
postolus, quoniam qui operatur in uobis opus
bonum

the Philippians.

bonū perficiet vsque in diem Iesu christi, vt ergo velimus sine nobis operatur, cum autē volumus, & sic volumus vt faciam⁹, nobiscū cooperatur, tamē sine illo vel operante vt velimus, vel cooperante cum volumus ad bona pietatis opera nihil valemus. Veda hec colligit verba ex augustino in hunc locū Pauli.

3. As it becometh me to iuge of you all.) In these wordes the apostle sheweth his hartie and louyng mynde towards these Philippians, that he dyd not flatter nor deceyue them with feyned and deceytfull wordes, but simply as he thought of them, so he spake and iudged of them, for he coulde thinke none other but that good begynnyng shulde haue a good endyng / and here he teacheth all in theyr pough to vse and exerceyse vertuosnes, for as the common sayng is, he that in his pough no vertu wyl vse, in age all honour wyl him refuse, a sayenge not more cōmon then trew / and also they saye that tymely crowketh the tre, that good cammoke will be, vse therfore in pough trew vertu, and gette godly learning, that thou maye haue honour amonges men, and glory with god euerlastyng. The cause why he thought iuste and conuenient thus to thynke of them, because the grace of god leueth or forsaketh no man which befoze do not leue and forsake god and well doyng, and therfore he thought that god wolde not forsake them doyng well, and euer goyng forwarde in the knowlege of goddes worde / and in holy workes commaunded by it to be done of the christians, and to walke in the. Ephe. 2

The fyfthe chapter to

And therfore he thoughte that god wolde worke in them mo and mo good workes, and that he wolde not leue them vntill the hower of death, and vntill the daye of the lorde, whē he shall come to iudge the quicke and dead, and to rewarde all good workes, that is to saye all these workes that god hath wrought in vs. God is so good and lobyng that these workes whiche he workes in vs, he calleth our workes, and wyl rewarde them as yf they were oney our workes, and not by his grace. **Esay. 36. sayeth / Lorde thou hast wrought in vs al our workes. Also **Lysa** here sayth, as the begynnynge of a meretorious worke is of god, so is the contynuance and the ende of it of god. The apostle speaketh these wordes not that he wolde make them proude, or to be negligēt to do well, but rather that he shulde prouoke them the more to go forwarde in wel wyng, & to encrease the good hoopes he had conceyued, and not to lose by negligence the grace of god, the assyſtent helpe and ayde of the lorde.**

4. Because I haue you in my herte, as those that are partakers with me of grace in my bondes in defendynge and stablyshynge of the gospel. Here be tokēs of loue towards them shewed, that he remembryeth them in herte, and in his bondes, and prisonmēt which was not for his fautes but for the gossell of god, whiche bondes was not to him any shame or rebuke, or hinderance to the gossell of god, but to his great laude and prayse, and to the fortraunce and increasement

the Philippians.

ment of the gospel, and that by his bondes
the gospel was not flattered but pro-
moted defended and surely confirmed, of
the whiche we maye learne afflictions perse-
quutions imprisonment bondes chaynes, and
fettlers to the trewe preachers and teachers
of goddes worde to be no new thyng, to be no
shame nor rebuke so suche saythful prechers,
although flesh and carnall wofulme other
wayes do thynke and iudge, flesh iudgeth
afflictions persecutions imprisonments to
be shamefull to hynder the worde of god, but
god do make these afflictions to promote his
gospel and encrease it, and makes the wyl-
dome of the flesh, and of the worldly wyl-
men to be folyshnes before hym and in his
syght. Here the apostle bynneketh these Philip-
pians to his loue firste in that he dyd gyue
god thanks for them, that they had receyued
the gospel, and was made partakers of eter-
nall health declared by the gospel to them.

Secondly he getteth theyr loue in that he
prayed for the alwaye in his prayers to god,
desyryng and wylshing them good and godly
thynges, as mercy, peace, fowour and loue
with god the father and suche lyke. Thirdly
they coulde not but loue him which not onely
in wealth and prosperyte dyd remembre the,
wylshing them good, and prayed for them, but
also dyd remembre them in his afflictions
and in prison for the gospel sake preached to
the gentyls, and wrote vnto them so comforta-
ble, and also profytable an epistle. Also here
he remembreth his afflictions whiche he cal-

The fyfte chapter to
leth the defence & confyrmatio of the gospels,
and therfore rather to be loued and wysshed
for, then to be hated of any christiane, so the
apostle calleth his afflictions for the gospels
the defence of the gospels. 2. Timo. 4. In my
firste defence no man was present with me (I
praye god it be not imputed to them of god)
but the lord, whiche was cuer present with
me and dyd strength me, that by me the gos-
pell shulde be preached and the gentyles here
the gospels. And I was deliuered from the
mouth of the lyon (so he calleth Nero the
Emperour, a lyon for his cruelnes) so Paule
vsed him selfe in prison and defended the gos-
pell, that the gospel was stoutly defended and
also greatly increased by his imprisonment
as here after is shewed/so afflictions impri-
sonment persecutions and death of fayth-
full preachers be not shameful worthy rebuke
nor be hynderaunce to the gospels, but be
lawdable defende promote and increase it,
and therfore faythfull ministers of goddes
worde haue no cause to be sorow in theyr trybu-
lations for the gospels sake, but rather to
reioyse and be gladd, for such be blessed of god
that suffers for christ, and for his worde, and
shalbe partakers of glorey with christe, and
so shall they all be that suffers with christe.
Roma. 8. wherfore he sayth you Philippians
as you be partakers of my afflictions and so
with me suffer with christe / yf you contynue
with me in myne afflictions you shalbe par-
takers of the grace glorey and euerlastynge
lyfe with me, which thyng I thynke it meate

the Philippians.

to thynke of you all, for so good begynges
makes me to haue that good hoope in you,
that you wyll cōtynue to the ende well doing.
5. For god is my recorde, how I longe af-
ter you all, euen from the very herte rote in
Jesu chryste.) The apostle bryngeth in god to
wytnes, which knoweth all thynges and the
secretes of mans harte, for god is onely the
sercher of the harte, that he spake these woꝝ
des of no carnall affection, or for any lucre
sake, but for the pure loue he had towarde
them, & that he loued them for no other cause,
but that he dyd se them louers of chryste and
of his holy woꝝde, and them suche as declared
by theyꝝ lyuynge that they loued god, had re-
ceyued his woꝝde, and was doers of it, and
that they were constante in it, and therfore
worthy praise. Here we may learne of Paule
that it is laufull for chryste mē sōtimes to bryg
in god for wytnes, as here Paule dyd confyꝝ-
me the trewth spokyn, which thyng was for
the gloꝝy of god and for the profyt of other,
and to confyꝝme boundes of peace made the
better to be kept bycause of the promysse con-
fymed by an othe, whiche shulde in no wyse
be broken, sweryng in euery tryflyng matters
and for lyght thynges, noꝝ yet in dayly cōmu-
nication and where no nede is to confirme
goddes trewth noꝝ profyt to other shulde not be
amonges chrysten men, lesse by oft tymes
sweryng men runne in to periury to blasphem-
y of god, on reuerent take goddes name,
and so bꝛeake goddes cōmaundement, offende
god and prouoke him to angre, and to wꝛie
L.iiii. his

The fyrste chapter to

his vengeance vpon suche swearers for it is wytten that the sworde of goddes vengeance shall not go from the house of him that is periured, feare therfore to swere that you maye escape the punisshmente of god that is threathned for suche as take the name of god in vayne, and wyl swere by the blessed body of oure lord, by his armes sydes feet legges gottes and by all his members, by the holy masse at euery worde they speake, or in euery smal matter where no nede is to swere, where no iuste cause compelleth them to swere, to suche it is spoken Deut. 5. that he shall not be vnpunished that taketh the name of god in vayne, or byngeth in his name onreuerently, for his name is to be sanctified and hallowed alwaye, and god is not to be brought in wytnes of a false matter or to cofirme our lyes, for god wyl punyssh al such that abuse his holy name/it greueth al good men to here the great swerynge that is vled comenly of all men, and specyally of souldgers, serupnge men, and courchars, how at euery worde goddes holy name shalbe blasphemed, and that they rebuked for it wyl not, or can not leaue sweryng because they haue accustomed themselves with blasphemy of god, but yf they wil contynew styll in theyr euill custome, it wyl bynge them to the deuyll, euerlastynge death and dampnation, it were better for them to leue theyr euill custome be tyme, then to go to the deuyll. Also god wyl not suffer such blasphemers to be on punysshed, but he wyl other punyssh them here in this worlde or elles in the

the Whilprians.

the worlde to come, or peraduenture in both, as oftymes it chaunceth that swearers be both punished here and in the worlde to come, here god punyssheth suche with pouerty hungrye colde imprysonment syknes euil deathes and sodene deathes, yea and with this punishmente they be punished here, that all good men flyeth theyr company abhorreth theyr comunicatiō and hateth their blasphemous wordes, and this thynge are great swearers sure of, that these that be great swearers be lesse trusted, therfore yf feare of god wyl not with drawe euil men from swearynge and blasphemy, let the wordly punishment plucke them fro it, let hys ruelers make strait lawes for periury and sweryng, let them sweare not them selves but when nede shall require, let them vse fewe othes, for the multitude of othes maketh othes lesse set by, and periury unpunished maketh it to be counted as no synne or offence to god, nor to man, what queste impanneled and sworn by an othe vpon a boke wyl not do some thynge contrary to theyr othe, at the request of them that beareth the rule and swynge in that theye they are in what thynge shall not go on their syde and at their pleasure: examples may be sene in to many places & theye, god amend it, and make hys rulers to loke vpon the matter that periury and blasphemy of goddes holy name maye be auoyded, and this euill vse of sweryng lesse, that goddes name may not be called on but in a true matter when nede shall be with great honour and reuerence accordyng.

¶.v. And

The fyrst chapter to

And for the same I praye, & your
loue maye encrease more & more
in all maner of knowlege, and in
all experyence, that ye maye pro-
ue, what is best, that ye maye be
pure, and such as hurte no mans
conscience vnto the daye of christ
fylled with the frutes of ryghtus-
nes, which come by Iesus christ
vnto the glory & prayse of god.

Consyder here good reader what Paule
desyreth in his prayers to these Philippians,
he desireth them to be increased more and
more in charyte, and in all knowledge and
spirituall vnderstandng of god and of christ
Iesu, and in these he teacheth vs what thyng
we shulde desyre to other, & to wishe charyte
and spirituall knowleg to be increased more
and more to other / he also teacheth that it is
the office of euery good christiane to desyre
and get more and more knowlege of god and
of christ Iesus, and that we maye as longe
as we lyue euer gette more and more knowe-
lege of god, that no man be he neuer so well
learned shulde thynke him to haue all know-
lege of god or so sufficient lerned that he shulde
desyre no more knowlege, and as they do in-
crease in spirituall knowleg, so he wolde haue
them

the Phylipians.

them increase in fayth and in charite and in
godly luyunge. And this place is agens these
men that wolde the laye people that be very
ignoꝛant of god & of his worde to haue no
moze knowlege then they haue, and be soꝛy
they haue so moch knowlege in goddes worde
as they haue, this place reproceth all them
that be ydle and wyl not learne oꝛ study to
haue spirituall knowlege, but be so ydle that
they had rather spende the hole daye yea the
hole weke and moneth at tables, cardes, dyse,
then to here a sermone, to reade a chapter of
the new testamēt, oꝛ of the olde, such be many
curates and blynde prestes and pastours in
inglande that be ignoꝛant in goddes worde
and will not study to haue moze knowlege,
but wyl spende the hole daye and weke at
tables and cardes raplyng vpon learned mē
and trewe preachers of goddes worde, calling
them heretykes, and saynge it was a mery
worlde whē there was not so moch spoken of
goddes worde, noꝛ so moch knowlege, cursyng
and bannyng them that broughte so moche
knowlege of it to men / sayng they wolde go
a hūdyeth myle barfot to burne such heretyke
knaues. well how so euer they rayle of trewe
preachers that seketh only goddes glory the
helth of such blynde guydes oꝛ blynde prestes
and the saluation of the people comytted
to their spirituall charge, suche ydle curates
oꝛ people be here reproued, and admonished
to study to gette moze spirituall knowlege of
chyste Iesu / also this place seketh all them
that cōtempneth and dispiseth holy scripture
and

The fyrst chapter to

and the holy learnynge of it, that wpll not come to sermonnes, and lectours of holy scripture when they maye, but wpll walke in the churche in the tyme of the sermone, or kepe them ydle at house, or euill occupied when they knowe there is a sermone of goddes worde, or wpll at that tyme get them to bzeke faste that they absent them from the sermone, so they flee from god to the deuyl, forsake their saluation, and ronnes hedlynges into death and dampnation, excepte they repent and amende. This place also maketh agayne all them that go about to perswade the laye people that it is sufficient knowlege for them to learne and knowe their pater noster, so they cal our lordes prayer, and that they haue no neede to know any more of goddes holy doctrine, but these that be wyle, lette them leue suche doctryne, and they them selves vse all diligence to learne more and more knowlege of goddes holy worde, and teache all other so to do and increase in the same, and as they increase in learnynge so let them increase in godly lyuynge.

2. That you maye proue, what is best, that you may be pure, and such as hurte no mans conscience, vnto the daye of christ, fylled with the frutes of ryghtuosnes, which come by Iesus christ, vnto the glory and prayse of god.) Here is the cause declared, why he despyed them to get all spirytuall learnynge and increase in the same, that they myght discerne and trewly iudge what is good, what is euill, what is for their saluation, what is agaynst

the Philippians.

gapnste it, that they myghte knowe lyghte
from darkenes, and darkenes from lyghte,
swete from soure and soure from swete, and
not to iudge lyghte darkenes and darkenes
lyght, lyfe to be death and death lyfe, and so
to runne into dampnation, thretned to suche
euyl iudgers. **Ecclie. 5.** And here he requireth
of euery manne that they shulde haue a
pure and iuste iudgement whiche can not be
with out trewe knowlege of gods holy worde,
by the whiche good is knowne from euyl,
and lyghte from darkenes, lyfe from death,
and this place reprobeth and condempneth
all vntrewe and false iudgementes, prepos-
terous iudgementes in matters perteynyng to
saluation of the soule. Lacke of knowlege of
holy scripture is and hath bene the cause of
moche myschefe and of many peryllous and
false iudgementes in the worlde, as had all
they that iudged christe Iesus that innocent
lambe that neuer dyd synne, in whose mouth
was founde no disceit nor falsed or crafte to
be a synner a dyonkerd a deuourer of meate,
lyke in sinne to publicanes and syfiers whose
company he vled to make them good, as he
dyd in dede, that called him a blasphemur of
god, a deceuer of the people, that caste out de-
uylls in the name of Beelzebub, and that he
had a deuyl with in him / Suche was the false
iudgementes here reproued of the scribes and
pharyseis of christ Iesus. **So Tertullus the**
orator Actes. 24. Called saynt Paule an here-
tyke and a pestilēt man & his doctrine heresy,
so now a dayes many call the doctryne of the
gospell

The fyrst chapter to

gospell of god new doctryne and heresy, and the teachers of it heretykes, all such falle iudgements the apostle here reprobeth and condemneth them that so iudge to hell fyre.

Eccl. 5. If they do not hererepente and amende and learne better knowlege, that they iudge better and more trewly. Also here is reproved all preposterous iudgementes as was all the iudgementes of them that preferred voluntary workes as pylgrymage, offeringe bp of candells to images, gyltyng of images and such lyke not commaunded of god before the workes of mercy commaunded of god to the christians to do, ignorance was the cause why voluntary workes was preferred before goddes commaundementes, yf men had known workes of mercy to be more thankefull to god, better to haue pleased him, and more acceptable to him, I thynke many good men moch gyuen to voluntary workes, more then to workes of mercy, for more they dyd bestowe vpon suche voluntary workes then they dyd gyue for the relese of the poore, yea they were moch more ready to do voluntary workes then to fulfill goddes commaundementes, which was a great token and sygne they thought and iudged voluntary workes to please god better then workes commaunded in holy scripture, for to these workes scarce they coulde be brought to by any perswasion to gyue a crowne or a noble to a poore man in sicknes but to gylte an image, and to spende. xxv. of the gyltyng, they of them selves were ready enoughe, and yet there be suche
that

the Philippians.

that had leuer gyue a crowne to gyfte a image yf they culde be suffered with out blame then. xii d. to a pooze blynde lame man that be in extreme necessite. So you se the apostle here requireth of all trewe christians a pure and trewe iudgement, and excludeth all false and preposterous iudgementes from christes people, and that they shulde knowe to iudge amonges good woorkes yf one be better then an other to chose out the best, that beste pleaseth god, and with all gladnes of mynde to do it. Secondly he despyeth they maye be pure and clere from all vyce and synne, from all crafte and falsed, from euyl affectiōs of the fleshe, from carnall despyes and lustes, from pompe pryde and al vanite of the worlde that they be such as nother by worde nor dede do offende any that is, do not giue iuste occasiō of euyl / sometymes occasiō of euyl maye be taken where no occasiō is gyuen, as many was offēdyd by christ that neuer dyd offende neuer dyd synne and yet he was euyl spoken on, and was slander and a stonne of offence, that is occasiō of hurte to the scribes, pharisees and the vnfaithfull Jewes, whiche offēce come not of christ, but of the wyckednes and maliciousefnes of euyl mē that toke occasiō of hurte where no occasiō was gyuen, and were offended where they shulde not haue ben offended, but rather they shulde haue bene offended with them selves and theyn noughty maners, euyl lynyng, peruerse and preposterous iudgemētes, & haue mendyd them, then that they shulde haue bene offēdyd by christe, in whom
was

The fyrst chapter to
was no offence, nor by hym offence gyuen in
worde or in dede. Here the apostle forbyddes
to gyue iuste occasion of offence to any man,
and that not for a daye or two, but vnto the
daye of the lord, that is all your lyfetyne, holy
lyuynge is required of euery good christen mā
and woman. Chyldylerne that it becom-
meth all christians to be fulfyled with the
frutes of iustice, that is verite iustise fayth
hope charite & all workes of marcy wrought
by the spirite of god, and not by our merytes
deseruynges or suffrages of other, but onely
of goddes grace by Iesus Christe our lord,
and that to the glory and prayse of god, and
not for our owne prayse or cōmendation, nor
that by our workes we shulde merite or deser-
ue goddes grace or fauour, reconple vs to
god, satisfy for synne and optayne lyfe euer
lastynge of the meryte and wordynes of our
workes, but good workes we must do to the
glory of god, to shewe vs thankefull to god,
of whom we haue receyued so many benefy-
tes, to declare our fayth not to be ded, to agre
to our creation and vocation, that we be not
created and made to be ydle, but to laboꝝ pro-
fyttable laboꝝ ordynated not of vs but of
god, that we shulde walke in and serue god
after our vocation as we be called, and as
god haue commaunded vs, shewynge our sel-
fes alwayes obedient to goddes wyll and
pleasure.

I wolde you vnderstode bꝛethꝛe
that my busynes so happened vnto
to

the Philippians.

to the greater foꝛdeꝛaunce of the
gospell, so that my bondes in
chꝛist are manifest thꝛough out
all the iudgemente hall, and in
all other places. In somoch that
many bꝛethꝛen in the loꝛde bolde
ned thꝛough my bondes, & dare
moꝛe largely speake the woꝛde
of god without feare.

The apostle here declareth moꝛe playnely
how his impꝛisonmēt & bōdes was no hurte
ne dammage to the gospell, but rather dyd
pꝛomote it and set it foꝛwardes, that these
Philippiāns shulde not be offended by Paules
bondes in pꝛyson, noꝛ yet thynke him to be
euyl, oꝛ an heretyke, oꝛ sower of euyl seed, oꝛ
false woꝛdyne, and foꝛ false doctryne to be cast
in pꝛyson, in featers, to his great shander and
infamy, and to the rebuke of the gospell pꝛea-
ched by Paule. And here he sheweth two com-
modities to come to the gospell by his impꝛi-
sonment and bondes. The firste is, that by
this occasiō the woꝛde of god come to manye,
not onely to the comen people that come to
him in pꝛyson to whom he pꝛeaches goddes
woꝛde, and wanne dyuers to chꝛist, as Dme-
symus and dyuers other, but also it come to
the iudgement hall and into the palles of the
hall of Nero the Emperour, yea the woꝛde of
D.i. good

The first chapter to
god was scatered and spred through out al
the worlde, for at Rome was at that tyme
people of all nations, that wrote home to
theyr countres what thynges was done at
Rome, they beyng at Rome, they wrote of
Paule and of his pure and sincere doctryne,
and how he was caste in prison and in chey-
nes for the gospel of christe, and not for his
fautes or iniquites, yea Paules constancie
in preachyng and scettyng forth the worde of
god in prisonne, and in iudgement before
Nero a euill Emperour an enemye and ad-
uersary to goddes gospel, and the patience
that Paule hadde in prisonne and in bondes
with all humilite and meakenes dyd declare
to all good men, both in Neros curte and
with out, that Paule suffered bondes for
Christes gospel and for Christe and not for
any faute in him. The seconde commodite
that come by Paules imprisonment was
that some that had receyued Christes gospel
and had professed the treweth, fauored and
loued it, yet they were fearfull, and for feare
of persequution afflictions losse of wordly
goodes and lyfe durste not boldle and openly
professe the treweth and Christes gospel, such
be manye now a dayes that shyne a waye
from god and from the verite of his treweth
other for lucre sake wordly, for feare of afflic-
tions, losse of mennes fauours or of wordly
goodes, or for feare of imprisonment or of
lyfe, but these that were fearefull and durst
not boldly professe Christe and his gospel
were made bolde by myne afflictions and
bondes,

the Philippians.

bondes, and by patience they saw in me, and
set all feare asyde boldly frely and frankly
professed Christ and his worde and publyshed
it with great boldnes, and was of god preser-
ued from the mouth of the lyon, as I was,
and the gospell was promoted by myne im-
prisonment, magred to the hed of the aduer-
saries of goddes worde, which though to hyn-
der and dystroy it by myne afflictions, but god
frustrated and made vayne all theyr euyl
purposes, and made them to serue his glory
and to promote his worde, and set it forth by
that meanes that aduersaries had compased
to destroy goddes worde and his glory, so we
se that euyl mens purposes commes not al-
waye to affecte, they attayne not that thynge
they go about, they labor agaynst god, but in
vaine for there is no labor, no counsell, no wisdō
no prudence, no power, no myght that wyl ser-
ue agaynst god, yea god is so good prudente
and myghty that he turneth the purposes of
euyl men, and maketh them serue to promote
his wyl and pleasure, as here Nero the Em-
perour thought to haue oppressed & destroyed
goddes worde clearely setting Paule in pre-
son and in fetters, but god made his doynge
to further the gospel so much as nothing culd
further it more, suche is goddes goodnes that
at the length they labor in vayne, that labors
agaynst god or agaynst his worde, the trewth
maye be hyd and obscured for a tyme, but at
the length it wyl bruste out and be openlye
knowne in spyte of all his enemies. Learne

The first chapter to
here that Paule was in prisone at Rome
when he wrote this epistle; and had no cause
to be ashamed of his imprisonmēt or bondes,
but rather myght reioyse in them, for they
were for the glory of god and the promotion
of his worde, so maye all other reioyse afflic-
ted and imprisonned for Christ and his gos-
pell, for by such the gospel is defended confy-
med increased and promoted.

Some preach christ of enuy and
stryfe, and some of a good wyll.
The one parte preacheth Christ
of stryfe & not purely supposyng
to adde moze aduersyte vnto my
bondes, the other parte of loue,
for they know that I lye here for
the defence of the gospel. what
then? So y^e Christ be preached al
maner of wayes (whether it be
done by occasiō or trew meanig)
I reioyse therein, & wyl reioyce.

The apostle sayde before that the gospel
was preached moze lytrally, and moze with
out feare occasiō taken by his imprisonmēt,
now he in a maner correcteth him selfe, and
saith this thyng not to be done of all men
that had receyued the fayth of christ and his
gospel, no; yet all that preached Christes
gospel

the Philippians.

gospell dyd lyke wyse preach it, for some preache the gospell of enuy malyce and contentiō, some preached it of a good wyll, so we maye se not all men of lyke goodnes nor of lyke fayth, or of godly lyuynge, for some be good and byngeth forth good frutes, and some be euyl and byngeth forth euyl frutes.

2. The one parte preacheth Christ of stryfe, and not purely, supposynge to adde more aduersite vnto my bondes.) He sheweth for what ende and purpose some preache Christ not purely but of stryfe and of cōtention not seeking gods glozy, nor yet the saluation of Christes people, but they chyde and brawell sow disorde and debayte, and with greate hatred of me preache the gospell, thynkynge by that meanes to adde more and more aduersite and afflictione vnto me, to make me more hated of Nero the Emperour, knowing that it was perswaded to Nero that the preaching of the gospell shulde be destruction to him and to his empyre, and therfor Nero wolde haue no preachynge of the gospell, but hated the gospel worse thē a serpēt or a dogge, and therefore he caste Paule in prysen, and thought to haue kyled him, and the more the gospell was preached the more Nero hated Paule, as they knewe well a nough which preached the gospell not purely, but knew all the blame shuld be layed vpo Paules backe, and that he shuld rāne the more & more in the ire and indignation of Nero the emperour, and so Paule shulde suffer for al, and so more punishment to come to him. He howe some

The fyfte chapter to
tymes, what deuelly the persuasions is
brought into the heades of hye prynces and
rulers, yea persuaded vnto them, as here
was to Nero the emperour, that the preachig
of the gospel of Christ shulde be the destructio
of his realme, and the cause of rebellion of
the subiectes agaynst theyr heades and ruel-
ers, when there is nothyng that is more
for the saluation of the people then is the
preachynge of goddes worde for that is the
meane by the whiche god hath ordeyned to
sauē his people. 1. Cor. 1. For nothyng more
kepeth the people in a good order and in de-
uobedynce with all humylyte and subiection
to theyr heades and rulers then the worde of
god truly and sincerely preached. It is a gret
meruell that the deuyl shulde persuaue this
to any man that lyfe is death, and lyght is
darkenes, the worde of god it is lyfe and
bryngeth with it lyfe and the spirite of god
as sayth Christ. Ihon. 6. The wordes which
I spake vnto you they be lyfe and the spirite,
that is they brynge lyfe and the spirite of god.
what is a greater offēce then to cal lyfe death
and death lyfe to whom the prophete Eay. 5
Chireneith euerlastynge woo: what is more
blasphemie to god the this: yea it is synne a-
gaynst the holy ghost (to call the gospel of
god to be the destructio and death of the
people, when it is the onely health and salua-
tion of the people) whiche is not forgynen in
this worlde nor in the worlde to come. This
is an olde craft of the deuyl to persuaue to
hye prynces and rulers worldly the preachig
of

the Philippians.

of the gospel to be the destructiō of the people
and decay of theyr worldly realmes honours
and dignities, when the gospel mayntayneth
kingdomes, preserveth honours and dignities,
and saueth the people from the deuyll and hell
fyre and euerlasting dampnatiō. what other
cause was that christen pynces and ruelers
wolde not suffer the holy scriptures to be in
theyr mothers tonge as they call it that not
only prestes but also laye men myght rede the
holy scriptures to theyr comforte & edifyng
in god and in Christ, but that it was persua-
ded to them, that the holy scriptures was not
profytable nor to the health and saluation of
theyr people, but that they were hurtefull,
brought errors and heresy contempte of
maiestates & ruelers, and so was the death
and destructiō of theyr subiectes, and therfore
the holy scriptures was thytte vp from the
laye people vnlarned in the latynge tonge,
lesse they shulde take hurte of them, when the
holy scriptures be the spyrytuall foode of the
soule, and the soule lackynge this spirituall
foode must nedes dye, as the body wantynge
corporall foode, the holy scriptures byngeth
lyfe health and saluation as is saide before,
excepte some euyll men do abuse them, and by
cause some haue or do abuse the holy scrip-
tures to theyr destruction is it mete to take
them from all laye men: for what thyng is
so good so holy that can not be abused: that
some haue not abused or do abuse: fyre wa-
ter meate dynne apparell be thynges neces-
sary for mā, and yet some hath abused them,

The fyrste chapter to
to theyr great hurte losse shame and rebuke
and death, but bycause some euyl abuse good
thynges, is it meate or conuenient to forbyd
al me the good vse of these thynges? I thynke
you wyl laye no, for then we shulde haue no-
ther fyre ne water, bled noz drynke, cote noz
gowne, but this thyng I thynke it meate,
that these that do abuse good thynges be pu-
nyshed, and by punishment taught to vse
good thynges better with thanks gpyng
to god, lyke wyle I wyshe and desyre that the
readyng of holy scripatures shulde not be for-
byden all laye men and women, but forbyden
suche as do abuse them, and do not take the
and rede them to theyr comfort in Christ, and
for amendement of theyr lyues, and that such
myghte haue them lawfully to teache them
and their housholde vertu and godlynes.

3. Here also we maye learne that Paule
althoughe he preached goddes worde purely
and syncerly yet he had many cnenyges and
aduersaries, yea of that sorte that preached
the gospel as he dyd to the people, (and so
they wolde be counted as to preache the gos-
pell of god for goddes glory and for the edifi-
enge of the people) for enuy and hatred they
had to Paule, and to brynge Paule in more
hatred to Nero the Emperour, and by that
meanes to encrease Paules paynes and tor-
mentes, for they knewe that Nero wolde be
more ferse and cruel agaynst Paule the more
the gospel of god shulde be preached abroad
and more publyshed. Here we maye se what
enuy and malysce do, and that wycked men
comtyme

the Phylipians.

sometyme pretende holynes, that they maye
do displeasure to him whom they enuy, and
to byng him to more toymes and paynes,
as these aduersares of Paule dyd preache
not purely nor syncerely, but of enuy and of
contention. And yf there was such in Paules
tymes that so enuyed saynte Paule, lette vs
not merueill yf there be such in our tyme, that
enuy all good preachers, and wolde bynge
them to paynes plesone and toymes. Also
here we maye se that as impiete & destruction
of the people was perswaded to Nero for the
health and saluatiō of his people, so to many
chisten prynces and hys ruelers it was per-
suaded the translation of the holy scriptures
in the mothers tonge to be the destruction of
the people, so prynces haue erred for a tyme,
but thanks be to god that erroz is taken a-
waye from many prynces and hys ruelers,
and the treweth in the place of errour
perswaded, that the holy scriptures in the mo-
ther tonge be very profytable for all mē, that
wyl vse them well, and these that do abuse
them, let them be punished in example to o-
ther, that other may feare to abuse the holy
scriptures of god gyuen for our saluation.

4. Some preache Christ of a good wyl.)
Nowe he toucheth the other parte saynge,
some men preache Christ purely and syncerly
and of a good wyl, and they be which of cha-
ryte and of loue to goddes glory & the health
of the people preache goddes worde truly no-
thyng elles regardynge but goddes glory and
the edyfyenge of Christes people, not sekynge

D. v. therby

The first chapter to

thereby they: owne lucre advantage honour
and glorie. Here we may see that in Pauls
lyfe there was some good preachers, some
euill preachers, no: euery one dyd not thynke
well of Paule, for some thought him an here:
tyke and a deceyuer of the people, and ther:
fore they labored with all diligence to increa:
se his paynes, and studed to bynge Paule
to shame rebuke turmentes and death, other
there was that knewe Paule to preache
the truth and to defende the gospell by his
afflyxtions, and they made bolde by his con:
stancy and patience to preache and publyshe
Christes gospell without all feare, and that
in the courte and hall of Nero. But here per:
aduēture some wyll aske, dyd all know paule
to preache the truthe: no for god dyd not
lighten euery mans mynde with the lyght of
treuth, for some dyd counte the treuth to be
falesed and lees and the gospell to be heresy
and dyd hate it, as now yet some do call gods
woyde heresy and trew preachers of it herety:
kes, and do hate them and persecute them,
the cause is, they are not lyghtned with the
light of truth, but be blind in it, whether that
blyndnes hath deserued they: malyce which
hath blynded them, or the prynce of this world
haue blynded they: eyes that they can not see,
no: yet here the truth of gods word preached.
5. So that Christe be preached whether it
be by occasion, or trew meanyng I reioyse
there in and wyll reioyse.) Here the apostle
reioyseth the worde of god to be preached how
so euer it be preached of them that preache,
whe:

the Philippians.

whether they do it of a good mynde, or of an euill purpose and intente, it is better the worde of god to be publyshed abroad, then to be hyd vnder the candelsticke, and so hyd to profyt none, for publyshed it profytes some and gouth not in vayne **Clave. 55.** For although they that preache it of an euill mynde to hurt other or to make other more punished do not profyt them selves so doyng, nor do no profytable worke to them selves, yet they do a worke profytable to other, wyl they, wyl they they promote goddes glozy, so god order the matter of wycked men. So here we maye learne that **Christe** maye be shewed of euill men, whiche profyt not them selves so doyng, but other, so euill men some tymes do workes profytable to other, but not to them selves. yf it had not ben a good worke and pleasaunte to god **Christ** to be openly preached of euill men **Paule** wolde not haue reioysed in it, wherfore we maye se, that it is better an euill man to gyue a peny to a worse man, and to speake well of god then to gyue nothyng at all, or to speake nothyng of god that is good, this worke done of an euill man is not meritorius as they call it, for it is not done in fayth, but it is called bonum opus in genere, a good worke in it selfe, yf it were done of a good faythfull mā and of a good intent, it shulde haue his rewarde but bycause it cometh from an euill man and of no good purpose it lacketh his rewarde before god, for god doth not esteeme workes done out of fayth: of an euill mā, such workes be not acceptable

The first chapter to
ceptable before him, nor he promyseth lyfe
euerlastyng to suche as laboꝝ without
fayth and lacketh charyte, suche woꝝkes do
not profyt to opteine eternal felicity and ende
les Joye with Christe. 1 Corin. 13.

For I know the same shall cha-
unce to my saluation, & through
your prayer, and mynystryng of
the spirite of Iesu Christe, as I
looke for and hoope, that in no-
thyng I shall be ashamed but
that with all confydence (as al-
wayes in tymes past euē so now)
Christ shall be magnifyed in my
body, whether it be through lyfe,
or through death. For Christe is
my lyfe, and deathe is to me a
uauntage.

Before he hath shewed the euill purposes
of them that preached Christe of contention
and of a pretended holynes and not of a good
mynde or wyll, but to hynder the gospel (whi-
che they promoted so doyng) although they
intended the contrary, and also to haue added
to Paule more greuous paynes and afflictio-
ns. Now he declareth that his aduersaries
culde

the Philippians.

culde not hurte him, nor byynge him to death, but rather the contrary he trusted throughe their humylle prayer and admystration of the spirite of god gyuen to him, whiche can and wyl make all the labors of the aduersaries bayne, and make them to serue goddes truth, and to be profytable to goddes mynisters rather then hurte to them. Nowe howe Paule surely trusted the euill purposes of his aduersaries to be profytable to him and to the gospell of god by two thynges, the one is by their prayer for he knewe the prayer of a iuste man to be moche worth befoze god. Iame. 5. And therfoze he vled moche prayer, and desired oftymes the prayers of other to teache vs to do suche lyke. Secondly he hoped the euill dopnges of his aduersaries not to hurte but rather to fojder the gospell by the admystration of the holy ghost, to whom nothyng is impossible or dyfficulte, but he wyl do what thyng that Mall be most to goddes glozy, to the fojdraunce of his woide, and the health of the people.

2. As I loke for and hope that in nothyng I Mall be ashamed.) The apostle Metweth that his hope shuld neuer deceyue him, for he was sure that these that put their full trust & hoope in god shulde not be confounded, shulde neuer haue cause to mistrust god, shuld at the lenght opteyne that thyng they hopeth for of god, as it is wyrtten oftymes in Dauids psalter, our fathers haue hoped in the good lozde and they are not confounded, they haue opteyned the thyng they hoped. yea also he
surely

The first chapter to

ouerly trusteth, that as god hath ben present with him other tymes and in places in his afflictions so he trusted that god wolde not leue him now destitute his ayde and healpe, but wolde be with him and healpe him, and despyer him to the preferment of the gospel. Here we maye learne of Paule to desyre or other to praye for vs, and knowe the prayers of other to be profytable, and to haue a sure trust in god, and hope, that god wpll not leue his seruantes without helpe and comferte, although for a tyme he suffer them to be in afflictions.

3, As Christ alwayes in tymes past, euen so now shall be magnified in my body, whether it be through lyfe or thorough death.) Here the apostle sheweth what thyng he hoped of god, that Christ shulde be alwayes magnified by him, both in lyfe and in death, that yf so be it he shulde lyue he wolde preache and teache alwhere Christes glorie and make it famous to al the worlde, that al mē aboue all worldly thynges shulde desyre and study to set forthe honour and glory to god, and to our sauour Iesu Christe, and to thynke them boine for this ende and purpose, and mooste specially byshoppes prelates pastours and curates whose houle study shulde be to promote goddes worde by pure and sincere preachynge of it, and so by it purly preached Christe shulde be magnified in their bodyes, that is by them lyuynge in this lyfe in their bodyes sayeth he, and yf it shulde chaunce me to dye as to suffer death for the gospels sake I do nothyng
dowte

the Philippians.

dowte, but there by my death Christe Iesus
shulde be magnified, and that he is the onely
saupour, and that there is no saluation with
out him, that there is none other in whome
we shall be saued, but onely in Iesu Christe,
and yf I shall suffer death for the gospelles
sake I shulde haue no hurt by that, but moch
profyt, whiche thynge I desyre that I myght
be deliuered from moch sorow payne and many
cupples in this worlde & to come to the heuēly
ioyes that last alwaye, vnto the which I can
not come without I be firste deliuered from
this mortall body by bodely death after the
example of Christ, which first did suffer death
and so entred into his gloze, so must they do
that shalbe partakers of his gloze. Here we
learne of Paule that death is more profyta-
ble to good men then lyfe.

But in as moch as to lyue in the
fleshe is frutful to me for y^e worke
I wote not what I shall chose,
for both these thynges lye harde
vnto me. I desyre to be loused, &
to be with Christ, which thynge
were moch better for me, but to a-
byde in the fleshe is more nede-
full for you. And this am I sure
of, that I shall abyde, and conty-
new

The first chapter to
new with you all for the further
raunce and ioye of your fayth,
that ye maye abundantly reioyce
in Christe Iesu through me, by
my commyng to you agayne.

The apostle openeth now more plainlye,
why he sayde his death shulde be to him auan-
tage, for by it he shulde be deliuered from the
myseries wretchednes paynes toymentes and
afflicciōs of this worlde, and that he shuld be
with Christ in heauen in glory and ioye, and
to lyue in this lyfe he knew it was but payne
and labor for him.

2. What I shall chose I wote not.) Two
thynges came to the apostles mynde, the one
what was good for him only, the other what
was more profyt to the people of christ Iesu,
as for him selfe he knew it was moche better
for him to dye then lyue. for by that meanes
he shulde be deliuered from troubles of the
worlde, from imprisonmēts and chaynes, fro
rebukes & tauntes of the worlde, but for the
people he knewe his lyfe shulde be moch more
profyt then is death, for he knewe he shulde
more profyt the people & byng thē to saluati-
on by faythfull preachynge of goddes holy
worde, and for the peoples sake, lokynge to
their profyt he dyd not desyre death, but ra-
ther to lyue in his fleshe, that he myght byng
them to Christ and so to eternall saluation
with Christ. But of these two consydered all
thynges

the Philippians.

thynges he chosed rather to dye then to lyue,
 not that he refused labors or to suffer paynes
 of imprisonment or of fetters or of death, for
 these thynges he was contented to suffer, but
 that he myght be deliuered out of the myseres
 and wretchednes of this lyfe, and that he
 myght come to the eternall fylcite and ioye
 with Christe Iesu in heuen alwayes to be in
 blisse. Here we learne of Paule death rather
 to be despyed then lyfe, and deathe of good mē
 to be moche better to them, then this presente
 lyfe, that they shuld be no longer pylgrymars
 or far frō god, but alwayes to be presēt with
 hī in glozy & fylcite. And therfoze holy mē despy
 red of god to be dissolued frō this body & this
 noughty world full of noughtynes & vnhap
 pynes, that they shulde displese god no moze,
 that they shuld be wappd no lēger i the euils
 & myseres of this world ful of al euylnes, that
 they myghte be with god in ioye & in heuenly
 glozy, so after the example of good men shulde
 we al despye rather death thē lyfe as they dyd.
 The apostle here reprooueth them that feare
 death, and shynketh in theyr bodyes when
 they here of death, as doth carnall and
 worldly men, whose harte & mynde is all vpo
 carnall pleasures & worldly despyes honours
 and dignytes, for the fleshe feareth death and
 shynketh at the voyce of death, as Christe
 dyd after his humane nature, but he ouer
 came death, that we shulde nothyng feare
 death of the body, which we know shall aryse
 agayne an immortalle body. 1. Cor. 15. But yf
 we will consyder the matter well as we shuld
 E. i. do,

The first chapter to

do, there is no cause why we shulde feare death, bicause death is the det of nature, which dette we must nedes paye nyl we, wil we, for the life of Adame brought to vs naturally, & therfore we must al dye the death of this mortalbody: suffer that payne inflicted for synne. Many places of holy scripture sheweth vs that we shall dye. Paule to the Hebrews. 9. Sayth, that it is decreed of god that all men ones shall dye. Ecclesiasticus. 2. sayth also, that the wyselma and foole dyeth, the learned and the vnlarned. Paule. 1. Cor. 15. All we shall slepe, but all shall not be chaunged. All we shall stande before the iustyce of Christ to geue a counte for these thynges we haue done in our bodyes, whether it be good or euill. Roma. 14. we haue commed naked from our mothers wombe, and we shall retourne agayne naked. 1. Timo. 6. Then seynge we can not eschew death, why do we feare death: it is a folyshnes to feare that thyng that throughe feare can not be auoydyd. Therfore there is no cause why we shulde feare death, but this is to be feared, that we do not prouyde for death as we shulde do, that we do not prepare vs to dye as we shuld do, that the death of the body might bring vnto vs no hurt ne damage but moch profyt ioye & blysse. Dyuerse examplis sheweth vs playnly that we all shall dye, Abraham, Isaac, Iacob, Moyses, Iosephe, Dauid, Elay, Hieremy, Danyell, Christ and his apostels all, Patryarkes, Prophetes, our Fathers, Mothers Graunfathers, Graunmothers, Prynces, Kynges,

the Philippians.

Kynges, Emperours, Lordes, Heartes, Dukes, Priestes, Munkes, Channons, that was before, is al ded, for they were mortal, so that we all dye, whether we be good or euill as they were, the tyme of death, the maner of it, the place is to vs vncertayne, but as the houre of death is most vncertayne, so there is nothyng more certayne vnto vs then that we all shall dye from this corporall and this present lyfe. Death as Christ sayth. Mat. 24. Shall come to vs lyke a thefe, & in the houre that he is not looked for. Example in the floure seruante and in the folysse virgyns. Mat. 25. Also the lyfe of man is assembled to grasse. Eccl. 40. To a shadowe or to a cloude. Sap. 2. whiche shortly passeth away. And. Job. 14. saith, that a man bozne of a woman lyueth a lytyll tyme, & is fylled with all miseres, and goeth away as a floure, and is trode dwne, and fleeth as a shadow, and neuer taryeth in one state. Therfore let vs not make moch of our panted meth, that is of our freale and corruptible bodye, a lumpye of hearth whiche is as a tente to tary in for a lytell tyme as Peter sayth. 2. Peter. 1. Let vs thynke that yf the house of this tabernacle shuld be destroyed we haue a buyldynge with god, a buyldynge euerlastynge in heauen not made by mannes hande. 2. Cor. 5. Therfore let vs watche that death stele not vpon vs slepyng, and come vpon vs vnwares and vnprouyded, lesse we be excluded out from heauen and fro heuenly loyes, let vs take good heed that the doze be not mytte to vs, and we not suffered to come

The first chapter to
in, let vs praye for death, that when god
shall come and call vs by corporall death we
be not then founde sloo and vnprofytable ser-
uauntes, nor lokinge for the coming of the
lojde, lest he be angry with vs, and deuyde
vs, and put our partes with hypochytes,
where as shalbe wepyng and gnaishyng of
teath, let vs be readye altymes for death and
then we shall not feare death, let vs haue a
trewe fayth in Christe, pure charyte to our
nighbois, and lyue vertuously, and then death
shalbe wellcome to vs at all tymes.

There is thre thynges that maketh
death terribble and fearfull to men,
but they are not to be feared.

The fyrste is an euill opiniõ of late dayes
creeped in and rysen by the anabaptistes, or by
other ignorant in goddes holy worde. Some
there be that thinketh the soules of good
faythfull men departed this present lyfe do
not go to rest, peace & glozy with Christe, but
that they slepe with out perceyvinge good or
euill, and that they lacke the ioye of heuen
tyll the daye of iudgemente, & this euill oppo-
nyon maketh some to feare corporall deth but
let this euill oppynyõ feare no mā to dye & to de-
part his presēt lyfe, for they that dye i Christ
be blyssed and in peace reste comforte and
with Christe and so in ioye and blyss, as I
shall shewe more at large by the holy scrip-
tures of god. The secõde thyng that maketh
men to feare death is the olde inueterated
oppyon of the thyrde place somtyme called
purgatory in to the which place all the soules
as they haue sayde goeth of them whiche is
in

the Philippians.

In this worlde hathe not fully satisfiſſyed for
theire ſynnes by workes here in this preſente
lyfe done, and in that thirde place greuouſly
punyſhed with great paynes and intollera-
ble punyſhmentes, which nothyng byffer fro
the paynes of hell as they ſaye, but that the
paynes of purgatory called haue an ende, the
paynes of hell haue no ende, but alwayes
ſhall endure and be moze greuouſ and gre-
uouſ to ſuche as ſhall ſuffer in hell and the
paynes therof, but yf we lyue well and dye in
Chriſt we ſhall not nede to feare the paynes
of this thirde place after this lyfe, for holy
ſcripture put good men in moze comfort then
ſo, as a none by goddes grace ye ſhall redde
here by holy ſcriptures. The thirde thing that
maketh men to abhoze death is the paynes of
hell thretened of god to euill lyuers for their
ſynnes to be juſtly punyſhed, whiche paynes
men ſhulde feare in dede, and leue lyuynge
euill and liue wel after goddes lawes as they
haue profeſſed to lyue. Men perſeuerynge whē
they ſhulde dye and chaunge this corporall
lyfe, and that they muſt go ether to heauen,
purgatory, or to hell, and that none goeth
ſtraight to heauen without he haue firſt ſatis-
fied for his ſynnes here, as fewe or none do, &
yf any do, yet the euill oppynion ſayth that
they ſhall not go to heauen tyll the daye of
the laſt iudgement, but to that tyme be with-
out loſe and blyſſe, and yf they ſhall go to the
thirde place, or to hell, they be in extreme
paynes and tormentes, men theſe thynges
conſyderynge it is no meruell thoughe they

The fyrste chapter to

feare death, howe can they not feare death
that thynketh their lyfe after this presente
lyfe not to be better but moche worse, in paynes
and great punishmentes. But these thre bug-
ges shulde not make vs to feare to dye in
Christ. For the fyrste opinion is an euill oppo-
nyon and contrary to the holy scriptures whi-
che saith that the soules of good men be with
Christ, and yf they be with Christ they lacke
no ioye ne comforte glozy or felicity. Saynte
Paule sayth here I desyre to be dissolued
fro this mortall body and to be with Christ,
he thought to be with Christ, yf he were dis-
solued from this corruptible body, and lyke
it is spoken. 2. Cor. 5. As longe as we be in
this body, we be farre from god, therfore we
wolde be farre from this body and to be pre-
sent with god, suche as be present with god
be in ioye and felicity. And. Math. 26. Christe
sayde to the these crucified with him vpon
the crosse, this daye, not to morowe or at the
last iudgement thou shal be with me in para-
dise. Sapience. 3. Confyrmeth this thyng
sayng. If the iuste man be preuented by death
he shalbe in refreshment, and agayne the same
sayth that the soules of good men be in the
handes of god, and no tormentes of malice
touche them, they appere to the eyes of the
wicked to dye, but they be in peace Also. Lu. 16
sheweth playnly that Lazarus was in ioye
and comforte and the ryche man in paynes
and tormentes. These places of holy scrip-
tures and many mo that myght be brought
for the same purpose doth sufficiently proue
that

the 100th Psalm.

That the soules of good men departed this
lyfe are with god and with Christe in ioye
blyssed peace refreschyng comforte and in rest
without all payne of malice as the holy scrip-
tures afore alleged doth sufficiently proue.
As touchyng the secode thyng that byngeth
men in feare to dye I thynke we nede not to
feare that bugge, for that place is vncertaine
to vs and the name of it, the state and condi-
tion of soules departed (as the kynges booke
sayth spekyng of the thirde place called sum-
tyme purgatory) yf they be not with god or in
hell. The holy scriptures doth appere to make
no mention of it, and then be the same autho-
ryte it is affirmed by the same it may be con-
futed as sayth Jerome. Mat. 23. And yf it be
suche a thyng as byshoppes of Rome maye
robbe and spoyle at their pleasure, and wyl
not, yf there be any suche paynes as they
haue sayd or feyned to be, then they be very
vncharitable and vnmarefull, charite re-
quireth to do to thy neyghbour as thou wold
be done to, Marcy perswadeth deliuerance
from paynes and tormentes, and yf money
which bought popes pardones indulgence in
pylgrimages and in masses sayde ad scala
celi myght ryd men out of the great paynes
of that place, then it appereth that ryche me
was alwaye happy, for they be their monye
byenge pardons was sone deliuered out of
paynes, and poore men euer vohappy, that
had not money to bye pardons, for they must
lye still in tormentes, but how that doth agre
with Christes saynge. Luke. 6. I can not

E.iiii. tell

The fyfthe chapter to

tell he sayth. woo he to you ryche that laugh-
 for you shall wepe, not all ryche men shall
 wepe, but suche as abuse their ryches, but of
 this thirde place I wyl not speke, but this the
 scriptures doth saye that he that dyeth in the
 fayth of Iesus Christ he resteth in peace with
 Christe, & yf he dyes out of faithe he is iudged,
 he that beleuyeth hath lyfe, and he that do not
 beleue is now iudged. John. 3. He speaketh of
 a trewe and lyuely faith workynge by charite
 at all oportunitie and occasion gyuen, and af-
 ter his habilitie. And as for the thirde bugge
 that byngeth men in feare of death that is
 the thyng that shulde feare men and plucke
 them from synne and synfull lyuynge, lesse
 they come to the paynes of hell and there be
 in tormentes euer more without ende, to the
 which paynes they shall come that here lyue
 wyckedly contrary to the wyl and comaunds-
 ment of god, yf they befoze death do not
 repente and amend and call to god for grace
 and mercy and opteyne pardon and remys-
 sion of synnes and walke in a new lyfe haupnge
 sure fayth in Christ hope and charite, conty-
 new and increase in them.

2. Here we may learne of Paule rather to
 desyre death then lyfe, and death is rather to
 be despyed of trewe christians then to be dyed,
 and that for many causes, & moch ppyt to vs
 fyrst where is a trewe fayth it maketh them
 certayne of eternall lyfe as sayth saint John. 3
 He that beleueth hath eternall lyfe vnto the
 which we can not come without the death of
 the body, therfore death is to be wysshed of
 vs

the Philippians.

vs that we maye come to lyfe.

Seconde. If we beleue god to be our father, and yf we loue him aboue all creatures in this worlde we wyl desyre aboue all thynges to come vnto our father so lounge so kynde so meryfull full al goodnes ryches and glozy, to our father we can not come excepte before by death we be seperated from our mortall bodyes, therfore let vs desyre death that we maye come to our heavenly father whome we loue aboue all thynges.

Thirde. As longe as we are in this mortall bodye we be farre from god. 2. Cor. 5. To be perfect with god we alway desyre, to be perfect with god we can not, without we be ded fro this corruptall body, death therfore is not to be feared, but desired, that we maye be presente in glozy with god.

Fourthly. Pilgrimes and strangers farre from home desyeth euer homewardest, and is not mery nor quiet tyll they come home where theire treasure ryches frendes landes and possession be, we christians as longe as we be in this lyfe we be as strangers and geastes farre from home wandyrnge with moche care and heuy hartes, hauninge heare no dwellynge place. Hebr. 12. But sekynge the habitation to come whiche is in heauen, where is our home our ryches our treasure layd vp, surely kept for vs, & ourlandes and possessions, yea a kyngdome an empyre, our frendes and kynfolkes, & thether we can not come excepte before by death we forsake this corruptible body, death therfore is of vs all

E. v.

greatly

The first chapter to
greatly to be despyed and not to be dyed; for
by it we enter to take possession of our hea-
uently inheritance ioye and blyss.
Fiftely. As longe as we are in this noughty
body we are subiected to many euylles and
moch mysery, many sickness & diseases as to
feuers agues palsey dropsey gout wches pel-
tylence and to many other sorowes paynes
and troubles from the whiche all death deli-
uereth vs, and without death we can not be
deliuered from them, therfore death is to be
wylshed that we maye be deliuered from all
myserys and wretchednes of this ptesent lyfe.
Sixtly. No hurte or dammage we suffer by
the death of the body but get moche profyt
and commodite, by death we be deliuered fro
mortalte and made immortall, we are ryd
from paynes and brought to ioye, receyue life
and heauenly saluation, and then we shal be
lyke to god in glory in eternall felycite and
in heauenly inheritaunce, to the which Christ
hath called vs and redemyd vs with his pre-
cious blood, and in heauen we shal be in such
ioye & glory as no tonge can tel nor eye hath
euer seen, nor heare harde, nor mans harte
can not compasse that gloire and ioye that
god hath prepared for them that loue him
1. Cor. 2. But to these ioyes and felycytes we
can not attayne vnto, excepte we firste dye
and be deliuered from our mortall bodies,
these thynges yf we wyl consyder them well
and deaply in our hartes wey them, there is
no cause why we shulde feare death of the
body, but rather we shulde desyre it as Paule
and

the Philippians.

and other holy men dyd desyreng to be out of this corruptible and noughy body and to be present with god.

3. I desyre to be ioynted, and to be with Christe.) Paule desyred to be dissolued from his mortall body that he myghte be with Christ, so shulde we do, and not to feare death but desyre death, yf it were so the wyll of god, for death is not to be feared to good me, but rather to be desyred, for the death of good men sayth the prophete is precious in the syght of the lord. And therfore many good men hath desyred death and to be deliuered from this body lode with synne, that they myght be with god and with Christe Iesu in glory.

4. But to abyde in the fleshe is more nede full for you.) Paule sheweth here although it were better for him selfe to dye then lyue, yet he sayth that it shulde be more profyt for these Philippians that he shulde lyue then dye, and that they shulde haue more profyt by his lyfe then by his death, by the which sayng he doth appere to saye that sayntes can not profyt men so moche beyng ded as yf they were lyuing, and so there prayers not to profyt men here lyuing so moch as dyd their pure preac hyng of the gospell when they lyued vpon hearth, and in their corporall bodies.

5. And this am I sure of that I shall abyde and contynewe with you all, for the furtherrance, and ioye of your sayth, that ye maye abundantly reioyse in Christe Iesu, through my commynge to you agayne.) Not howe
sure

The first chapter to

sure Paule was that he shulde retourne a,
gayne to thes Philippians and abyde and
contynue amonges them, and that to their
profytes bothe to the increasement of their
fayth, and also to their greater reioyse in
god by his commynge to them, here we learne
that god sheweth sometyme to some these
thynges that do folow, as here paule sheweth
his delyueraunce and commynge to these
Philippians and the profyt of his commynge.
Also this place wylleth that the commynge
of the byshop or pastoz to his cure shulde not
be without spirituall profyt for his flocke
that it shulde be to the increasment of fayth
by pure and syncre preachynge of goddes
worde and that they shulde more and more
reioyse in god, knowynge goddes benefites
the better by the worde of god purely preached
by the byshoppe pastoz or curate. And this
place woth somthyng reprove these byshoppes
that be dūme and wyl not preache when they
come into their diocese, that wyl not feade
their people with the foode of the soule, but
suffer them to peryshe without foode for them,
how shulde byshoppes increase the trew faith
of the people that wyl not preache to the
people goddes worde, for as fayth cometh
by hearynge of goddes worde, so it is increa-
sed by the same worde. And as Paule more
regarded these thynges that shulde be profy-
table to other then to him selfe, so shulde all
other both byshoppes pastozes curates and
all the laye people, but alas for petye few or
none seketh others profyt but their owne,
and

the Philippians.

and so they be well & lyue in ease rest & pleasure, they care not what become of other, what paynes or tormentes other suffer, but let every one amende this faute, and study to be profytable as well to other as to him selfe, for we be not bozne for our selves alone, but to glozysse god and to profyt other by wordes conseil woꝝkes and dedes as god hath gyuen his gyftes and talentes, for that purpose not all gyftes be gyuen to one, but to dyuers, that every one shulde be an helper to an other, and every one nedes heaipes of another.

Onely let your conuersacion be as it becommeth the gospell of Christ, that whether I come, and se you, or els be absent, I maye yet here of you, that ye contynue in one spirite and one soule labourynge (as we do) to mayntayne the fayth of the gospell, and in nothyng fearynge your aduersaries, whiche is to them a token of perdition, but vnto you (a token) of saluation, and that of god.

Now the apostle exhorte them, that they wolde lyue, as it becommeth the profession of
the

The first chapter to
the gospel, and as it becommeth christians
that haue professed Christe in baptyne, and
him to serue their lifestyme, and to frame them
selve after Christes doctrine, that whether he
come vnto them, or be absent from them pre-
achynge Christe to other people nations and
countres accordyng to his vocation and cal-
lynge of god. And heare the apostle teacheth
all men to loue as it becommeth christians to
loue, whether their byshop pastor curate be
present with them or absent from them, that
they maye optayne eternall lyfe prepared by
Christ in heauen.

2. That ye contynewe in one spirite, and
one soule laborynge to mayntayne the fayth
of the gospel as we do.) To what thyng he
exhorted the to, specially here is shewed, that
they shulde contynew in one spirite, that is in
spirite of vnite and concorde, with all dili-
gente studypng to maintayne defende and in-
crease the fayth of the gospel, that is fayth
in Christ gottē by the gospel preached. Ro. 10
And to helpe them that labor for to set forth
or preache Christes gospel, and to helpe so-
roure and comforte them, yf it shall happen
these that preache Christes gospel or other
wayes sette it furth to be caste in prison in
fettters and chaynes as oftymes chaunces to
them, and here he calleth them that putteth
the selves in iopardy of losse gooddes fauour
of men and daunger of imprisonment and
death of body to maintayne the fayth of the
gospel, to fyght for the fayth of it, and to
feare no aduersaries nor yet their tormentes
or

the Philippians.

or punishmentes for the gospel sake, knowing that they are blessed before god, that suffer for Christe and for his gospel. John. 12. And shall synde lyfe with Christ, how so ever they be here in this world esteemed or counted, or waite cruell death soever they shall suffer here for the gospel.

3. And in nothyng feare your aduersares, whiche is to them a token of perdition, but vnto you a token of saluation, and that of god.) That none shulde thynke they suffered hurte or damage of their aduersaries, whiche cast in prison or put to death the faythfull preachers or setters forth of the gospel, he saith that persecution imprisonmēt or other cruellnes of enymes vsed to good ministers of goddes worde to be to them no hurt but profyt, no perdition but saluation to them that patiently for the gospels sake suche great paynes and toiment doth suffer, and the same afflictions persecutions whiche be to the good men cause of saluation be to the persecutors enemyes and aduersaries to goddes worde the cause of their damnaciō. And this place shulde greatly feare all aduersares of the gospel, that they shuld no more persecute the gospel or the faythfull preachers of it, lesse they persecutynge the gospel get vnto them selves eternall damnation in hell. And also this place maye comferte suche as suffer afflictions for Christe and for his word, that their afflictions be not to their hurt but to their profit health and saluation of this place also we maye learne that it is
enyl

The first chapter to
euyl and damnable to persecute tormentes
o; otherwyle to punyſhe the trewe preachers
o; setters forth of the goſpel, o; theſe that liue
after the goſpell, for to them this place of
Paule threteneth perdition and dāpnation,
and to them that be afflicted for the goſpell,
and pacienly ſuffer it promyſeth ſaluatiō
So one worke maye be the cauſe of ſaluatiō
and dampnation the cauſe of ſaluatiō to
the good, and the cauſe of dampnation to
the euyl, and that thyng is not of man, but
of god, that ſo ordereth the matter that ma-
keth the perſequeution of the goſpell to ſerue
to his gloꝝy, & to the ſaluatiō of his people,
ſuch is goddes goodnes, whiche turneth the
malice of euyl men to his gloꝝy and to the
proſpyt of other.

**For vnto you it is gyuen, not
onely that you ſhulde beleue on
chriſt, but alſo ſuffer for his ſake,
and to haue euen the ſame ſyght
whiche you haue ſene in me, and
now here of me.**

**The cauſe is here ſhewed why it was ſaid
afflictions to be the cauſe of helth to theſe
Philippians, and that not of mā but of god,
for to them it was gyuen not onely that they
ſhuld beleue in chriſt, but alſo that they ſhuld
ſuffer for Chriſt, and ſo they be pacyente ſaf-
ferynge**

the Philippians.

serpunge to haue health, lyfe, and eternall saluation, and that this saluation shulde not be ascribed to corporall afflictions as though afflictions and persecutions worldly deserued that thinge, but to god is saluation onely iustely attributed. This place shewethe that sayth and pacience inaduersite be gyftes of god, and commeth of god, and not of our myghtes or powers without goddes grace, for sayth and pacience be gyftes of god.

2. And to haue the same syght in you, which you haue sene i me.) It appereth of this place the Philippians to haue stonde styfly in defence of the gospell, and in it to haue bene constante, and paciente inaduersite for it after the example of Paule, as is wrytten Actes. 16. The examples of good men healpe moch to vertu and to pacience in aduersite, as these Philippians folowed Paule in faith and in pacience of afflictions.

The seconde Chapter to the Philippians.

If there be amonges
you any consolation in
Christe, yf there be any
comforte of loue, yf there
be any feloshypp of the spirite, yf
I. i. there

The seconde chapter to
there be any compassiō & mercy,
fulfyll my ioye, that you drawe
one waye, haupnge one loue, be-
yng of one accorde, and of one
mynde, that there be nothyng
done through stryfe and bayne
glozy, but that through mekenes
of mynde euery man esteeme ano-
ther better then him selfe, & let e-
uery man loke not for his owne
profyt, but for y^e profyt of other.

The apostle exhorteth all men to the study
of con corde and to the vnite of the spirite of
god shewyng great mischefe to come of dis-
corde and moch good of con corde peace and
vnite in Christ, that by that meanes he might
clerely expelle discorde and bringe in con corde
and agremente in all goodnes and godlynes.
And first of all note in Paule the apostle of
god great humilte and gentylnes, that
when he myght by his authorite haue com-
maunded them and charged them vnder the
payne of suspension or excommunication to
con corde, yet he vsed not his authorite as
bysshoppes of Rome and their ministers wth
and hath done, as we charge you, we com-
maunde you vnder the payne of suspensio exco-
municatio

the Philippians.

munication interdiction or suche lyke to do this, or that, but he vsed amozę gentyll facio to wyne them, and to byng them to fulfyll his request, that was by humble petition and desire, by the which meke & humble heartes be soner wone and ouercommed, then by roughe and sharpe wordes stubburne and frowarde. And by gentylnes he thought he shulde winne them and bynge them to accomplyshe his purpose rather then by lordly commaundementes and euill thretenynges, teachyng all byshoppes and pastozes to vse all gentylnes rather then great threttes and cruell punishe mente and so by gentylnes they shall be conquerours.

2. If there be any cōsolatiō in christ, yf there be any comfort of loue.) His humble maner & gētyl facio is now expressed sayng yf there be any cōsolatiō in Christe in you, & yf any christiane exhortation haue place amonges you, or yf you wyl do any thyng for Christes sake, fulfyll my request & accomplyshe it, yf there be any comforte of loue in you other towarde god, your nyghtboze or your selfe or your owne saluacion to that I requyre of you. If there be any communion of the spirite of god in you, yf the holy goost be amonges you and you partakers of him and of his gyftes, by whose myght and powre you are all knyt togyther in one body and made one with Christ Iesu. If there be any tender marcy in you as shulde be no other wyle then the mother hath to the chylde bozne of her owne body, & one man shulde haue towarde another, and

f.ii. not

The seconde chapter to

not in you baynting or dyed vp, for all these
and for the loue that you haue not only to me
but to your owne soules helth and saluation
I sell this my requeste and hope, for there is
nothyng that can be to me more hope then the
fulfyllinge of this my requeste. Beholde the
gentynnes of Iuda by the which he humbly
and instantly desyreth them, when he myght
fully haue commaunded them and charged
them by great thynges, to Iuda be vniuersal
these that do not desyre but charge and com-
maunde vnder great paynes to the breakers,
when so holisome thynges be nother charged
ne desyred to the people. And two thynges
there was that myght haue moued them
to accomplyshe his desyre, the place from
whence Iuda wrote these wordes, that was
fro the pylson for their sakes and for the gos-
pell preached to them and to other gentyles.
And the other that he speaketh to them after
this sorte, yf you wyl comforte me nowe in
pylson and in bondes for your sakes, as I
know you wolde comforte and helpe me all
that you can, yf you petye my paynes and be
sory I am in pylson and in bondes and wold
do pleasure to me and comforte me, do that
thyng that is most to my comforte and hope,
which is the accomplyshment of my requeste
the other thyng that myght moue them was
the requeste and the maner of desyre of it in
all humblynes and gentynnes.

3. That ye drawe one waye, haupinge one
loue, beyng of one accorde and of one mynde.)
Now is shewed what thyng the apostle do
interly

the Philippians.

interly despyed of them, he despyed not them that they shulde laboꝝ and make sure that he might be deliuered out of pryson and out of fetters, he despyeth not that shulde be profytas- ble to him oꝝ foꝝ his pleasure carnall, but that thyng that was most foꝝ the profyt and commodite of these Philippians, that was they shulde be lyke affected in maners and con- ditions hauyng the trew knowlege of Christ Iesu and their iudgementes directed after Christ and his lernyng, and that they shulde all thynke one thyng and be of one mynde and affection accordyng to the trew measure of Christes worde hauyng one charite, that is beyng all to gether in perfyte charyte and in loue, that there shulde be no hatred ne malyce amonges them, that they shulde be of one mynde and wyll and affection reioysyng to gether and hauyng petye and compassion to gether. And heare the apostle declareth that he was not carefull foꝝ him selfe, noꝝ sought his owne profyt oꝝ deliuerance out of pryson and bondes, but rather was carefull foꝝ other, sought the profyt of other more then his owne profyt. Here we learne that a clere conscience and a iuste cause dilinereth him that is in pryson from carefulesse foꝝ him selfe, maketh him glade rather then sorow oꝝ heauy, it maketh his payne oꝝ affliction to be to him as no payne at all, but that suche be careful foꝝ other and desireth that other may lyue a life mete foꝝ a christiane, and lamet the euylnes and malyce of euill men, and prayeth god foꝝ the euill that he wyll conuert them

The seconde chapter to
from their euylnes and malyce, and to make
them good of euyl men. And nothyng helpeth
more that we shulde be lyke in maners and
conditions, then that we first all agree in res-
lygion and in trewe holynes after goddes
woorde, for seidome they can agree in maners
that be diuers in the opynyon of trewe holy-
nes and sincere knowlege of goddes holy
woorde.

4. That there be no thyng done through
stryfe and vayne gloze.) The cause why he
wolde haue them of one affection and mynde
is that nothyng shulde be done amonges
them of stryfe cōtention or of vayne gloze, for
many inconuenientes and moche myschaffe
commeth of stryfe and vayne gloze, of stryfe
commeth contention debate chydynge braw-
lyng feghtyng and murder, in contention the
treweth is suppressed and falsed and lyes be
set in the sted of treweth and the veryte is or
ther bannyshed, or elles put to sylence, vayne
gloze expelleth trewe faith as Criste sayth.
John .5. How can you beleue, whiche do seke
gloze one of another, vayne gloze maketh
good workes to louse ther reward with
christ Mat. 6. Vayne gloze maketh me to cō-
demne another and to go by the eares togyr
ther, yea vayne gloze causeth all euyl and
maketh men to be contempned bothe of god
and man, therfore flee vayne gloze, for there
is no cause, why we shulde desyre it for what
haue we that we haue not receyued, or what
good can we do of our selfe without goddes
grace? surely nothyng that is good but that
is

the Philippians.

is euill, therfore for all good thynges we do
let all thankes be gyuen to god and all glory,
for to him it is most dew and most conuenient.
5. But that throughe mekenes of mynde,
euery man esteeme another better then him
selfe, and let euery man loke not for his owne
profyt, but for the profet of other.) Two re-
medes is declared agaynst two vyces that is
to say vayne glory & cōtempcion. The first is
humblenes of mynde to thynke him selfe to
be worse then other, and to thynke he hath
nothyng where of he shulde be proude or de-
syrous of vayne glory, and that euery one
shulde thynke another better then him selfe
and wordy more prayse then he, for when
euery man please him selfe to moche in his
owne concepte or mynde, and thynketh that
he doth is best done, and that no mans wys-
dome or counsell is to be preferred before his
owne, and wyl haue his mynde accōplyshed
and none elles, and that all mennes wytte or
wysedome be nothyng excepte his wysedome
shall approue the same, where suche a mynde
is there is vayne glory and it must be reme-
dyed by humblenes of minde to preferre other
men before him selfe, and other wyttes or
wysedome before his owne, that vnite and
concorde may be had for amongest proude mē
as sayth Salomon there is no concorde but
stryfe, but amonges humble and meake men
there is pace vnite and cōcorde & other gifies
of the holy goost. The other remedy agaynst
contentiō and vayne glory, is that euery one
shulde serche and study for the profit of other,

The seconde chapter to

as for his owne profyt, for when euery man studyeth, inordynatly despyeth his owne profyt and careth not what hurte or dammage come to other so he be well him selfe, there muste nedes ryse discorde and debate and many inconueniencies, whiche chaunce not where as euery man studyeth the profyt of other, and pferreth other before him selfe. I wolde they shulde rede and marke diligently what the holy goost requireth, they that be proude and vayne gloriouse more diligent seekers of theyr owne profyt, then of others, yea who doth this place not rebuke & cōdemne, and let vs all pull a waye al vayne glory, and let vs study not only to profyt our selves but other, & be not suche as care for none but for our selves and our owne belyes and bely chere, this place repproueth vs al for to moche loue of our selves and to lytle of other, it reppueth thē that care not what chaunce come to other so they be well them selves, so they lyue in welth and pleasure haupnge all thyng at wyll and pleasure and commaundement, let all suche remember in the myddes of their pleasures, that from these carnall pleasures they shall go, and that to paynes, yf their pleasures haue ben with the displeasures hurte and iniurpe of other, contrary to goddes will and pleasure.

Lette the same mynde be in you that was in Christ Iesu, whiche being in y^e shape of god, thought

the Philippians,

it no robbery to be equall with god, but made him selfe of no reputation and toke vpon him the shape of a seruante, bycam elyke another man, and was founde in his apparell as a man, he humbled him selfe, and was obedient vnto death, euen the death of the crosse.

The apostle here exhorteth vs to humblenes, and to seke the profyt of othe after the example of Christe Iesu, whiche so humbled him selfe althoughe he was equall with god the father in deite substance and dyuine power, that he was becommed as a seruant and defected him selfe vnder other as though he had ben the moste vylest seruante; when he was lord of all lordes, and kynge aboue all kynges of this worlde, this thyng dyd Christe to teach vs humylite and to humble our selves, Christe beyng in the shape of god equall to god in deite and dyuine power essence and substance thought it no robbery him to be equall with god, that is by no oneste tytull he thought he had possessed that honoure, and no injury was done to god the father, for Christe is god as the father is god and Christe and the father be one John. 17. saith Christ. I and my father are one. And
f.v. ther.

The seconde chapter to
therfore he knew he shulde not lose that tytul,
that he shulde be equall with the father in
substaunce and deite, nor feared not the
losynge of it, as these do that by robbery or
vnlawfully get ony name or tytull of honour
or dygnite, Chyiste beyng by nature god
thought it no robbery him to be equall with
the father. If chyst dyd humble him selfe our
lorde and kyng it is a shame for vs seruaun-
tes and subiectes to be proude seyng we haue
nothyng good but of him, by him & for his sa-
ke as John teacheth. John. 1. All thynges are
by him and without him nothyng is made.
This place sheweth in Chyiste two natures
that is to saye his dyuine nature and his
humayne nature, after his dyuine nature he
is god and alwaye equall to the father, after
his humayne nature he humbled him selfe
and toke the shape of a seruaunte vpon him,
and in shape and maner of luyng was a
man and toke all the infirmities of man vpon
him synne onely excepted (for he neuer sinned
nor in him was any crafte founde) and thus
Chyist dyd humble him selfe that by his hum-
blenes he shulde exalte vs, and byng vs to
heauen, and by his example of humilite repro-
ue our arrogante hartes and stomakes, and
teache humblenes of harte & mynde in wordes &
workes, & not onely chyst humbled him selfe i
the shape of a seruaunte or as a seruaunte, but
also he humbled him selfe to death and that
to the death of the crosse, that by his death we
shulde be delpyered from death, for by death
he ouer came death and brought vs that was
dē

the Philippians.

ded by synne to eternall lyfe, vnto the whiche we shulde neuer haue comed if Christ had not suffered death for vs to bynge vs to lyfe.

Wherefore hath god exalted him and gyuen him a name, which is aboue all names, that in the name of Iesus every kne shulde bowe, both of thynges vnder the earth, and that all tonges shulde confesse that Iesus Christ is the lord vnto the prayse of god the father.

Because before he shewed the humyltye of Christ, and that vnto the death of the crosse, that no man shulde thynke Christ alwaye to be in that humblenes of the crosse, or thynke that Christ was so receyued of the father of heauen as he was of the worlde, nowe he sheweth of the exaltacion or of the glory of christ that folowed his humblenes of the crosse, that no man shulde thynke men to lose any honour or glory by humyltye, but rather to get therby hye honours with men and great glorye with god. For the scripiture sayth. Math. 19. That he that humbleth them selfe shall be exalted, and he that exalteth him selfe shall be humiliated and made laue. And here of a rewarde that is of exaltpng he exhorteth men to humyltye after the example of Christ
Jesus

The seconde chapter to

Jesus, we may be ashamed to be proude, whē our lord and mayster is humble, and yf we wpll or desyre to be exalted, let vs be humble and lowly in our selves, for the waye to hye honours be by humylite and by the crosse, although fleshe and worldly wyledome do not iudge so, but the contrarpye.

2. He sayth that god hath exalted Christe Jesus to hye honours and gruen him a name aboue all names, whiche saynge are to be vnderstanded not so, that Christ was not alwaye in hyst honours, or that his name was not alwayes aboue all other names after his deite and diuine nature, by the which he was lyke to the father & one with him i substance depte & glory, but this is spokē after his humayne nature, and after it he was exalted to hye honours and to a name aboue al other names, and his name is taken in this place as oftymes in scripture for his powre and maiesty, whiche Christ had aboue all other powres & maiesty aboue all creatures of the worlde, that all creatures in the worlde in heauen and in earth shulde be obedient to him shulde bowe their knees to him and gyue him honour and reuerence and acknowledge him to be lord ouer all creatures.

3. And that all tonges shulde confesse that Jesus Christe is the lord vnto the prayse of god the father.) God hath exalted Christ Jesus also that all tonges of angelles of men and of all other creatures shulde confesse Christe Jesus to be lord ouer all them, and that of him haue they helth lyfe and saluation,
on,

the Philippians.

on, and of none other but of him alone and by him and in him, and that vnto the glory of god, that all thynges shulde be done to gods glorie, and that o to honour Christ is to the glorie of the father.

Wherefore my deare beloued as ye haue alwaye obeyed (not onely in my presence, but now also moch moze in my absēce) euen so worke out your owne saluation with feare and tremlyng. For it is god whiche worketh both the wyll and the dede, euen of his owne good wyll.

Of these wordes that go before he now as it were gathereth a conclusiō after this wise, you se what is the loue of Christe towardes you, that dyd redeme you from synne death heil the deuyll, and all the thraldome of the deuyll, and that by no corruptyble thyng, but by his precious blood. .i. Peter. .i. you also haue harde what was Christes humilite vnto the death of the crosse for our sakes, to buyng lyfe vnto vs all by his death, and how he sought alwayes the health and saluation of other, Do you suche lyke as Christe dyd, be humble and meke, lounyng and charitable, alwaye seke the profyt of other, and contynue

The seconde chapter to
in the same, and you shall be exalted with
Christ vnto glory, not by your selves, but by
Christ. And here he exhorteth them after this
maner, derelouyd hether to you haue bene
obedient to my counsell whiche I dyd geue
you for your helthe both in my presence and
absence, and you haue bene folowers of
Christ, walkyng accordyng to your vocatio,
now do that I desyre of you for your profyt,
and here he prayseth them for their trewe obe-
dience to him that by that meanes he myght
make them nowe more obediente to his hol-
some counselle and do them with more glad-
nes. So we learne that we shulde do good not
onely in the presence of the pastoz but also in
his absence, as the seruante is bonde not
onely to do well in his maisters presence but
also in his absence. Ephe. 6. For in so doyng,
they serue god which is present alwaye, and
alwaye do se them, and loke vpon them, and
they trewly and faythfully seruyng their
maister do serue god. So let vs alwaye be
obedient to god and to his worde, be humble
and meke, sekynge alwaye thynges profyta-
ble to other, and we shall be sure to be exalted
with Christ to glory in heauen.

3. With feare and tremblynge worke your
owne saluation.) Here is shewed what thing
he wolde haue them to do now in his absence,
that they shulde do and worke not these thyn-
ges that shulde tende to profyt or commodite
to him but to their owne helth and saluation
and that they shuld worke their owne salua-
tion with feare and tremblynge, as they do
which

the Philippians.

whiche worketh with feare and drede they take good hede that nothyng be done amysse or otherwysse then it shulde be done. And he byddeth them worke their owne saluation, not that he meened they coulde do that thing without Christ or without the grace of god, for that they can not do, as it foloweth after wardes here, but he thought to haue concoyde vnite of the spirite of god, humblenes of minde to seke the profyt of other that these be thynges pertynyng to saluation, and these that do these thynges he calleth to worke their owne saluation, for these workes they do that shall be saued by Christe and these that shall not be saued, do not these workes, but contrary workes.

4. For it is god that worketh in you both the wyll and the dede / euen of his owne good wyll. These wordes he addeth, lest any man shulde attribute or ascrybe his owne helth iustice or saluation, to his myghtes powers merites or workes done by him or them without goddes grace or without Christe, therfore he sayth that it is god that worketh in vs that we do wyll good thynges, and that we do good workes, and that of his owne good wyll and mynde, and not for our good wylls sake, for we without goddes grace can not wyll any good thyng of our selfe, as of our selfe, but we helped with the grace of god do wyll and do good thynges by goddes grace, by the which our euill wyll of it selfe is made comformable to goddes wyll, & so wyllingly and gladly we do good thynges. Marke also
here

The seconde chapter to
here what maner of speakynge the scrpyture
bseth, whiche when it doth seme to ascribe to
vs oz to our workes our iustifycatiō helth oz
saluation by and by after it doth, as it wolde
correkte him selfe, other by some wordes go-
ynge befoze oz commynge after, lesse to man it
shulde be attributed oz gyuen that is dewe to
god oz to Christ Iesus, whiche is the pynce-
pall autor of all good workes and dedes,
and suerly no good thoughtes wylles tetes oz
workes can be in vs without goddes wyl
pauentynge all our thoughtes and wylles
and workynge with our wylles made com-
fortable to goddes good wyl, as is sayde be-
foze.

Do all thynges without mur-
murriges and disputynge that
ye maye be blamelesse and pure,
and the chyl dren of god, without
rebuke in the myddes of the cro-
ked & peruerse nation, amonges
whō se that you shyne as lyght-
nes in the worlde, holdyng faste
the worde of lyfe vnto my reioy-
synge in the daye of Christe, that
I haue not runne in vayne, no-
ther labored in vayne.

Here

the Philippians.

Here the apostle moueth them to ioyne to
concozde and humilpte good lpyunge and
puernes of lyfe, and that they shulde do all
thynges without murmurynge oꝝ contēcious
disputynge oꝝ troublesome reasonige in mat-
ters aboue their lernynge oꝝ capacite, he wold
not haue them to murmur other agaynst god
oꝝ agaynst potestates oꝝ powers, as the peo-
ple of Israell in the wyldernes dyd agaynst
Moyles Aron & Hur, lese they be not smytten
of the fyrey serpentes as they were for their
murmurynge, for god wolde haue men to do
good and to worke good workes of a good
harte and of a cherefull mynde, and not of a
lothsomnes, as some do, euer murmurynge
agaynst god and agaynst man, neuer content
with their chaunce oꝝ sorte of lpyunge, but
euer murmurynge other agaynst god, that
gyueth no better lpyunge oꝝ agaynst some
man whome they thynke haue better lpyung
thē they haue, oꝝ better lpyunge thē they haue
deserued. He excludeth here also all conten-
tious reasonynge in matters perteynyng to
saluation and wylleth that all communica-
tion in suche matters shulde be done with
hūblenes and mekenes and of a good mynde
with all sobryete, only for that intēt to konw
the trewe honour and worship of god from
the false, and for the amendment of their lyfe
that they maye know to lpyue better.

2. That ye maye be blameles and pure, and
the chylidren of god without rebuke in the
midde of the croked and peruerse natiō. The
apostle requireth of them an holy conuersa-

G. i. tion

The seconde chapter to
tion of lypunge pure and cleare from all vyce
and sinne, that no man may iustly reprove
them for any faute, yea he wolde haue them
lyue so holpy that they shulde be without all
offence geuen by worde or by dede to any mā,
yea that they shuld be faultles, that no hethen
nor peruerse men shuld haue any iust occasiō
to be offended with them, or to repoite euyl
of them, although no man can lyue so holpy
in this worlde, but there wyl be some perad-
uenture that wyl speake euyl of him, yet the
apostle wolde haue vs to lyue so godly, that
no man culde reprove other vs for our lyfe or
for our doctrine, or for our religyon keepynge.
There is some men so euyl of them selves that
they wyl speake euyl of the best lyuers, and
from their euyl tonges and slaunders no
man can flee, or be sure to be free from their
euyl reportes or malicious wordes, as Christ
him selfe although he neuer offended, neuer
dyd faute or trespase, yet he was not clere
from mysrepoite and slaunderous rebukes of
euyl men, how moch more can we not be clere
from euyl tonges, for who is he that canne
stope all euyl tonges.

3. Amonges whom se you shyne as lyghtes
in the worlde, vnto my reioyng in the
daye of Christe.) He wolde they shulde shyne
as lyghtes in the myddes of a peruerse natiō,
he wolde haue them lyue so holy, & so without
faute amonges euyl men, that euyl men
culde haue no iuste cause to speake euyl
of them. But to repoite all goodnes of them,
and to glozysse god by their vertu and holy
lyuing

the Phylippians.

lyuyng as is taught. Math. 5. Let your lyght so shyne before men, that they maye see your good workes and gloryfye god the father which is in heauen. This place repro- weth all them that lyue euill, that geue iuste occasion of offence to other ether by worde dede or other conuersation of lyuyng. This place checketh frowarde men, chydres braw- lers fyghters raylers of other and all that hurte other by their corrupte maners or fyl- thy wordes draweth other to euill, or prouo- keth other to that thyng that is euill and contrary to goddes wyll.

4. Holdyng faste the worde of lyfe to his reioycyng. He wolde they shulde in no wyse let go the worde of lyfe which is goddes worde and called the worde of lyfe because is byn- geth lyfe with it, to all beleuers and doers of it. And as the lyght sheweth the strayth way from the wronge way and a sure waye from perylls and iopardes, so the worde of god it sheweth the strayth way to heauen, and byd- des be ware of that waye that byngeth to death hell and damnation, it sheweth what thynges men shulde take, and what thynges they shulde refuse and forsaake. This place sheweth how profitable the worde of god is to vs, that it is so profitable and so necessary that without it we can not lyue a lyfe accep- table or pleasant to god, for it is the foode wherby the soule lyueth. Math. 4. And the lyght to geue lyght to our feate, for wantyng it, we walke in darkenes knowyng not whe- ther we go, to lyfe or death, heauen or hell, to

The seconde chapter to
god or to the deuyl, they that take goddes
worde, thynkes of tyme to please god when
they displease him, runne into damnation
thynkyng them to do workes of saluation as
in tymes past, we wantynge the lyght of holy
scriptures hath wandred in straunge hylles,
balles mountaynes wooddes and pastores
sekynge sauours other then Christe, takenge
death for lyfe thynkyng darkenes to be light
& lyes for the treweth, but thanks be to god
for his goodnes the lyght is spronge vp to
suche as satt in darkenes, and in the region
of shadow of death, the nyght is gone the
daye is come as the apostle sayth. Roma. 13.
Therefore let vs put away workes of darke-
nes, and put on the armour of lyght, that in
the daye we maye walke honestly without
faute. And these thynges he despyeth that he
myght reioyce in them and with them vnto
the daye of Christe Iesus, them to walke in
fayth hope charyte humblenes patience vnite
of spirite sekynge the profyt of other, Mynnyng
with all good workes in the myddes of an
euill nation of people was great reioyce and
gloire to the apostle, that nothyng culde be
more Joye to hi than that was, as nothyng is
more reioyce to mayster then is to here his
scolars go forwarde in good learnyng godly
vertu and to persiste in it and euer more and
more increase in leatnyng and vertu.

5. That I haue not runne nor labored in
vayne.) The apostle he had runne in vayne
and losed his labour amonge these Philippi-
ans, yf they shulde haue Mynked from Christ
from

the philippians.

from his worde from fayth hope charite and from good woꝝkes, which thyng shulde haue bene a great greefe to him, as it is a greefe to the mayster when his scolers do not profyt nor go forwarde in learynge and vertu, or shall at any tyme go bakewarde forsakynge lernynge and vertu. This place wylleth vs to reioyce in all them that increase in lernynge vertu and goodnes, to be soꝝy for the contrary, for decaye of lernynge vertu and godly conuersation of lyuyng, and it reioyeth all them that reioyce in euyl, and be glade of others aduersite.

Yea and thoughe I be offered vp vpon the offerynge and sacrifice of your faith, I am glad, and reioyce ye with me.

Now the apostle turneth him to his afflictions of the whiche he speaketh of in the friste chapter before, and he speaketh after this sorte. I am not soꝝy for myne afflictions whiche I suffer in prison for you and for the gosselles sake, but am furder euen for the gospel of god. I am contented to be offered vp and to dye, and yf it shall chaunce me to dye for the gosselles sake and for your profyt I haue wherein I may reioyce, not onely for my owne cause, but also for you, for my selfe I may reioyce that our lord Iesus hath withsafe me to suffer for his name and gospel and

G.iii. so

The seconde chapter to

so by sufferynge to be made partaker of his death and of his glory, in you I may reioyce, that by me you instructed in the fayth of Christ Iesus are made a thankfull sacryfice vnto god, and contente to suffer with Christ, and so by sufferynge to be made partakers of his passion and glory. If for many causes sayth the apostle myne afflictions bondes and death is pleasant to me, as they be in dede, then they shulde not be to you bytter or greuous, bycause I haue you all as felowes partakers of my ioye and comfozte, for it is a laudable thyng to suffer for the gospels sake, and all afflictions for it, & as gladnes and comfozte to be counted. And here peraduenture the apostle doth allude to the offerynge and sacrifices thankfull to god in the olde lawe offered vp to god, as he shulde saye. If it shall chaunce me to be offered vp, or to be kylled bycause I haue preached the onely sacryfice of Christe ones offered vp for the synnes of the worlde to be purged, to be a sufficient sacrifice for euer to take awaye al the synnes of the worlde, and by this preachynge I haue preached & made you a lyuely sacryfice acceptable and pleasynge god, and therefore I reioice, and you shall reioyce with me also, yf this thyng shall come to passe.

I trust in our lord Iesus to send Timotheus shortly vnto you, that I also maye be of good comfozte, when I knowe what case you

the philippians.

you stāde in for I haue no man
that is so lyke mynded to me whi
che with so pure affection caret
for you, for all other seke they
owne, not that whiche is Iesus
Christ/ But ye know the pꝛofe of
him, for as a chylde vnto the fa
ther, so hath he minystrēd vnto
me in the gospell, him I hope to
sende, as soone as I know howe
it wyll go with me. But I truste
in the lorde, that I also my selfe
shall come shortly.

The apostle sheweth his great loue and
care he had for these Philippiāns, and for their
comfoꝛte he trusted in the lorde that he shulde
sende to them Timotheus, whome he hyghly
cōmēdet h vnto them, which both wolde tea
che them by the worde of god and also be as
diligent to pꝛofyt them, as I Paule yf I
were pꝛesent amongst you, for he is none o
therwylse affected towards you then I my
selfe, and is as carefull for you as I am, and
wolde as gladly pꝛofyt you, yf he wyl confir
me you in the trewe sayth of Christe Iesus.
Thys Timotheus I send vnto you, that he
myght knowe your state and that you be of
G.iiii. one

The seconde chapter to

one mynde, humble and meke, very constante
in trewe fayth and loue of god and of his
worde, and that from it you do not shrinke
for no afflictions, no yet for feare of no man,
and that he myght certifie me of your state
that I myght be glad and reioyce with you.
Paule here commendeth Timotheus both
for his good mynde he had to god and his
worde, and also for the zeale he had to profyt
them, his lernyng, his sobryete and other ver
tues he nedeth not to commend to them, for
they shulde be declared in him selfe when he
sommeth amongst them. Timotheus is here
commended of Paule for his vertu and godly
lernyng, of the which we maye learne, what
becommeth a faythfull mynister of Christe,
and of what thynges he shulde be esteemed.
Also this place sheweth to whom byshoppes
shulde commyt weyghty matters, as the cure
of their flocke and of soule, suerly to none
other but to proued men of good fame and
name, to men well learned in holy scriptures
as Timotheus was, and to them that do
not seke onely their owne fylthy lucre carnall
ease reste or pleasure, but aboue althynges
these thynges that pertayne to Iesus Christ,
and to the health and profyt of other, and
specially the health of their soules that be
committed to their spirituall charge, lest the
byshoppes suffer payne for the blood of them
that perishe by their negligēce, and the blood
of such as perishe be required of their handes
which commytted cure of soules to the vnler
ned and to the blynde, that one blynde shulde
lde

the Phylipians.

lede another, and so bothe fall in the ditch,
and that is the great cause why the worlde
is so blynde and ignoraunte, and haters of
goddes worde, or so lytell regarde it, for as the
prest is, so is the people for the most parte, yf
the curate loue god & his worde the people do
lykewyse loue god and his word. yf the curat
be ignoraunt and vnierned blynde both in ler
nyng iudgement and in affection his flocke
oftimes be such like, and so both the vnierned
curat or pastor and his flocke hatynge god
and his worde shall perishe in their fautes.
And the byshoppes that commytted the cure
of his shepe to such greedy wolves and lyons.

2. For all other seke their owne, not that
which is Iesus Christ.) The apostle complay
neth of mynisters of the gospell, and of other
that was about him, that sought rather their
owne glory and profyt then the glory of god,
or the profyt of other, much more we now in
our tyme may complayne vpon such vnfaith
full gospellers as they wolde be called, which
not regarde goddes glory or his worde furder
then it do make for their carnall lyberty,
worldy profyt honours and dignities and vo
luptuous luyng, and yet they wyl be called
gospellers and fauerers of goddes word, whē
their workes do shew that they fauer goddes
worde onely for their carnall pleasures and
worldly commodites, and make goddes word
to serue for their carnall purposes, and so
they abuse goddes worde, but by such talkers
and not wers of goddes worde the holy word
of god heareth euill and be euill reported of.

G. v. fo

The seconde chapter to

For many saith that there is no man so carnall, so sensuall so couetous, so despyous of gooddes ryches landes possessions honours dignities, so crafty, so false in worde and dede so disobedient to all good order as some of these be, that wolde be called gospellers or fauorers of goddes worde. But although some be suche carnall men and abusers of goddes holy worde despisyng all good ordinaunce for their carnall lyberty to be fulfilled, yet the more parte of the gospellers as I trust be good men and vseth the gospel to goddes glory and to the profyt of their owne soules and of other, fleyng all carnall lyberte & obeyng with gladnes to all good and godly ordynaunces. And for one or two euill, all is not to be contempned, nor to be rayled on, or esteemed euill, but he that abuseth a good thyng he is worthy blame rebuke and punishment and none other.

3. But ye know the profe of him, for as a chylde vnto the father, so he mynistered vnto me in the gospel. You know Timotheus well enough, I nede not greatly to commende him to you, whose learnynge sobryete is known well enought to you, he hath serued and mynisterd here at Rome to me in prison as the sonne shulde serue his father with as greates diligence and faythfulnes. And him I trust to send shortly vnto you after that I shall know what shal become of me, for the apostle looked that he shulde shortly be called before Nero to iustice, and then other to be put to death or elles to be deliuered out of prison, and

the Philippians.

and out of bondes, but rather he thought he shulde be deliuered from the cruelty of Nero, and as sone as this shulde be done he promysed to send to them Timotheus to their comforte and reioyce as he trusted to the lorde, to whose wyll he commytted the houle matter, teachynge vs so to do in all thynges and not to be sloughfull or negligent in our office or in our vocation.

Neuerthelesse I thought it necessary to sende vnto you the brother Epaphroditus which is my cōpanion in laboure, and felowe souldier and youre apostle, & my mynyster at my nede, for somoch as helonged after you al, & was full of heuynes, because ye had harde that he was sycke. And no dowte he was sycke, and that nye vnto death, but god hadde mercy on him, and not of him onely but on me also, lest I shuld haue had sorowe vpon sorowe.

Paule dyd not sēde to the Philippiāns now Timotheus, whome he commendyd to them so hyghly, but one Epaphroditus a faythfull mynister

The seconde chapter to
mynister and preacher of the gospell, and the
apostell and trew pastoz of these Philippiā,
this Epaphroditus brought to Paule in pri-
sone money and other necessary thynges send
frome the Philippians to helpe and comfote
him in prisone. This Epaphroditus Paule
dyd sende agayne to the Philippians with
much prayse and cōmendations, for his dili-
gent seruice to him in prysone, and for his
faythfull mynistration of the gospel. This
place sheweth that it is lawfull somtymes
and good to prayse faythfull mynisters and
diligente in their vocation, not that therby
they shulde be proude in their selves, but more
humble and meeke and more studious to in-
crease vertue and good lernynge for the whi-
che they be commēded of good men, although
they them selves thynketh them not to be wor-
dye such commendations. For they that de-
spise prayse or laude of men, they lost their re-
warde before god. Math. 6. They for that
despise be onwoꝝdy prayse, and they shal lacke
their praise of god they desire or loke for of mē
2. It appereth of this place that Epaphro-
ditus whome Paule here calleth his felowe
and companyō and the apostell of these Phil-
lipians that he was their peculiar and pro-
per pastoz assigned and appoynted specially
to these Philippians, and that he had of the
aboue all thynges necessarye for his luyngē,
and that he gathered of them certaine monye
or subspyde and carped it to Paule in prysō,
and there serued him, prouyded for paule such
thynges as was necessary for Paule. Epaphroditus

the Philippians.

phroditus beyng absent from the Philippi-
ans his proper flocke and sent to Paule & ser-
uynge him in prison for lacke of other mynis-
ters doth shewe that the proper pastor maye
be somtymes absent from his flocke for a
tyme and for certayne causes. as here Epas-
phroditus was absēt from these Philippiāns,
so they be absent for lyke causes as he was,
so that in their absence their flocke be not
lefte without a faythful pastor as Paule left
Titus in Cret and Timotheus at Ephesus,
when he went abrode preachyng the gospell
of Christ Iesus to other people and nations
of the gentyls wynnynge them to Christ. So
I wolde desyre that all pastores and byshop-
pes that yf they be absent from their speciall
cure, that they shulde not be ydle, lyue in car-
nall pleasure and rest, but be occupied in pre-
achynge and teachynge goddes holy worde to
other as Paule was. This Epaphroditus
mynistred to Paule in prison all thynges ne-
cessary for him, byngynge to Paule a sub-
sidy from the Philippians, and serued Paule
in prison as an hyred seruaunte shulde serue
his mayster diligently and faythfully. Here
we maye se that amongst the gentylles pris-
sonners was not so strately kepte in prison,
but that there was passage to any manne to
come and go at their pleasure without any
euill suspicion, and without all blame. As
you maye se here to Paule in prison resorted
dyuers whiche dyd mynister to him necessari
thynges and which was to him as seruaun-
tes whome he myght haue sent to men absēt
to do

The seconde chapter to
to do his busines, as here he had **Timotheus**
and **Epaphroditus**. wherfore this place doth
also shewe that it pertayneth to the lpyng
of the mynisters of goddes worde to haue ser-
uauntes to serue them, to mynister to them
necessaries, whom they maye send of their bu-
sines, so shulde pastozs of goddes worde haue
a lpyng not onely sufficient to fynde him
selfe necessaries as meate drynke cloth aparel
howse fire bookes, but also to fynde him ser-
uauntes and mynisters necessary, that he in
his study of diuinite hane no trouble ne care
for any necessary thyng to him.

3. **Paule** despyed to sende to these **Philippians** rather **Epaphroditus** then **Timotheus**
us to comfozte them and to delyuer them fro
their heuines they were in, bycause they harde
that **Epaphroditus** was wery sycke, and at
the poynte of death therfore to se him recou-
ered from his syckenes shulde comfozte them
more then he shulde haue send **Timotheus** to
them. And here is a great argumente of loue
of the pastoz when he despyeth to take awaye
all heupnes from his flocke, and agayne an
argument of loue of the people to their pastoz
or curate when they are sorow their pastoz to
be sycke or any aduersite to chaunce to him,
and that they can not be mery or glade tyll
they here he be made hole, or delyuered from
his trouble, as these **Philippians** was in
great heupnes for the syckenes of **Epaphro-
ditus** and was merpe when they dyd se him
recouered from his syckenes, and therfore
Paule sent rather **Epaphroditus** to them,
then

the Philippians.

then Timotheus . And as you harde that Epaphroditus was sycke, so he was without doute and nye death, of the whiche we maye here lerne that good men not alwayes to haue bene without sycknes of the body, for such sycknes is commē both to the good and the euill, yea oftymes the worse sorte of men haue more health and wealth and pleasure riches and glozy of this worlde, then good men, for by trybulation afflictions god prometh and tryeth his elected people whether they wyl be constante in him in fayth hope charyte pacence and .c. or no. But peraduenture some wyl aske here why Paule dyd suffer Epaphroditus to be sicke and at the poynt of death, seyng that Paule healed so manye from sycknes and restored them to health agayne why dyd he not this to Epaphroditus? To this Ambrosious maketh answer sayenge myracles done by the apostles to be made for the infydels sakes, and not for the faythfull, furdernore he sayth that god prometh his elected people with manye and dyuers afflictions to proue their constancy and pacence, & synally he saith that signes & gyftes of healyng was not in the apostels at their wyl and pleasure, but when the wyl of god was they shulde heale or do myracles, and when the glozy of god dyd require them to the confirmation of his worde and for the profyt of the people where they were done.

4. But god had mercy on him, and not of him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.) Here is shewed
who

The seconde chapter to

who taketh away sickness of the body and who deliuereth men from their bodily sicknesses, suerly no other but god the creator and gouernour of all thynges, therfore god is to be called vpon in all aduersites sicknesses and tribulations by Iesus Christ our mediatour and aduocate to the father of heaue. 1. Joh. 2 Know of this place that the apostle sayth that god not onely to haue had mercy of Epaphroditus whose sickness he toke awaye, but also of him being in prison, that he shulde haue a faythfull seruante to minister to him necessaries in prison. And here we learne that it is of the mercy of god that sickness be put away and that those that be sicke be made hole, & not of any vertu or holynes, of ony hewen stone carued or paynted poste or pyller, or of any image made carued or paynted, wherfore they haue erred from the treweth, and haue robbed god of his glory, that hath ascribed health of body to this or to that image made of stone or of woodde and not to god alone, and to him alone hath not geuen due thanks as to the onely authour of their health onely of his mercy and grace. The apostle sheweth another cause of the mercy of god to him in the recovery of helth to Epaphroditus, that he shuld not haue sorow vpon sorow here you maye see shal be clere from all afflictions of the fleshe, as from all ioye and sorowe, but to suche carnall affections subiected and to haue sometymes bene troubled with all, as other men be lyuyng in this worlde, wherfore they that thynkes the apostles

els

the Philippians.

els to haue bene without all ioye gladnes or
heuyenes in this body, they do not thynke as
they shulde of the apostles, but to thynke them
as deed stones & logges without lyfe or sense,
for so they were not, but rather as Paule
was, which was sorow of Epaphroditus sick-
nes & glade of his amendemente. Beholde the
lyfe of a goodman is very profytable to the
lpyng people, and therfore they reioyce of
his corporal health and be sorow of his sicknes,
or of his death, but not as the hethen do, as
there were no lyfe ioye ne blysse in a nother
worlde after this present lyfe in the worlde to
come, where as good men shalbe made immor-
tal and in such ioye blysse and glory as no
tonge can tell, nor harte thynke that glory
that god hath prepared for them that shall
loue him in the ende of their lyues. 1. Cor. 2.

I haue sent him therfore þ more
hastely, that ye myght se him, &
reioyce agayne, and that I also
myght haue the lesse sorowe. Re-
ceyue him therfore in the lord
with all gladnes, & make moche
of such, forbycause of the worke
of Christ he wente so farre, that
he came nye to death, and regar-
ded not his lyfe, to fulfyll the ser-

H.i. uyce

The seconde chapter to
upce whiche was lackynge on
your parte towarde me.

Paule now sent to the Philippiā Epaphroditus that in the syght of hi they shulde great
lye reioyce, and in his amendement from his
sicknes, & their reioyce was a sufficient profe
they loued him, and so it becommeth the pas-
tor to be loued of his flocke that they both
reioyce of his commynge to them, and also of
his delyueraunce from sicknes or other ad-
uersite. And this place reproveth euil pastors
that be nother loued of their parysh, bycause
of negligence of their office and also for their
vnprofitablenes amōges their flocke. Behold
the apostell was very carefull for these Phi-
lipians, he wolde rather lacke the necessarye
seruice of Epaphroditus thē they shuld lacke
their comfōrt and ioye by the absēce of
him from them. For Paule was not sorow
for the ioye of these Philipians but rather
was without sorow and all heuines, that he
myght do the office of charite the better, that
is to reioyce with them that reioyceth and
wepe with them that wepes.

2. Receyue him in the lord therfore with
all gladnes.) He that byddeth them receyue
Epaphroditus sende to them with all glad-
nes and in the lord, and to set moche not onely
be him, but also be all them that be suche lyke
as he is, that is saythfull preachers and tea-
chers of goddes worde, which be wordy double
honour. 1. Timo. 5. And reuerence not for their
owne

the Philippians.

owne sakes, but for the worde they preache and for their maysters sakes whose worde and wyl they teache. And this place iecketh all them that rayle vpon preachers teachers or setters forth of goddes holy worde, and that cōtemneth or despyseth such preachers or maketh of them a laughynge & mockynge stocke, bycause they do not approue the manners and facions of this worlde.

3. Make moche of suche for because of the worke of Christ.) He wyllety them to make moch of Epaphroditus and of such faythfull mynisters of goddes worde that careth not for them selves but for other, and careth not what paine or labours they take so they may profit other, yea that careth not for their lifes for the gospels sake, as this Epaphroditus refused no laboures to serue Paule in prison and hadde none or lytell respecte to his owne body and by reason of his great paines he cast him selfe into sicknes that he was nye death, he chused rather to serue Paule in prison with the infyrmyte of his body, then to be in helth to folowe the worldly honours and pleasures of the fleshe.

4. To fulfyll the scrupce whiche was lackynge on your parte towards me.) Here is the cause shewed why Epaphroditus was so diligent to serue Paule and put him selfe in suche iopardy of syckenes, it was to fulfyll their offyce and deuty they ought to haue done to Paule, therfore he sayth, that deuty you ought to haue done to me this Epaphroditus hath fulfylled it in your ptesence to me

The seconde chapter to
by his seruyce done to me for you, therfore
you shuld receyue him with gladnes and loue
him. And here you se what seruyce the people
owe to their pastor besydes the gyuyng to
him sufficiēt lyuing for him and his necessary
mynisters, and that one maye supply some-
tyme the offyce or dewty of another. And let
euery man be diligent in his office or vocatiō
that he is called to of god, and not tender
him selfe his fleshe to moch or make to moch
of him selfe, for we shulde not study to lyue
longe, but to lyue well, for to lyue longe it is
not in vs, but in god, who knoweth the tyme
and houre of death whiche be vnkowne to
vs, nor yet the maner of our death nor the
place where we shall dye, nothynge is more
certayne then that we shall dye, but nothynge
more vncertayne then the houre place and
maner of death. Therfore let vs be ready at
al tymes to dye and loke euery day for death
and prepare for it, haupyng a sure sayth ad-
orned with hope and charyte and then we
shall not care howe sone death come to vs.

The thyrde Chapter to the Philippians.

Moreouer my bzytherne re-
ioyce in the lord. where
as I wyte euer one thing
vnto you it greueth me not, and
maketh

the philippians.

maketh you the surer. Beware
of dogges, beware of euill woꝝ=
kes beware of dyssention. For we
are the circumcisiō, euen we that
serue god in the spyrite, and re=
ioyce in Christe Jesu, and haue
no confydence in the fleshe.

The apostle speaketh after this sorte, he:
therto I haue taught you that Christes pas=
sion was sufficient for your saluation with=
out the woꝝkes of the lawe, and that nother
circumcisiō nor sacrifice cōmaunded in the
law be necessary for your saluation, but that
you maye be saued by Christe without the
woꝝkes of the law. Now from hence forth let
you reioyce in nothyng but in the lorde for as
without the sonne there is no lyght, so with=
out Christ there is no ioye no peace no iustice
no reconciliacion to the father no remission
of synne, no waye to heauen no truth no lyfe
but Christ is all these thynges to the beleuer,
in god alone therfoze reioyce as I haue writ=
ten befoze so I wyte styll, and I am not as=
shamed to wyte to you the same thynges of
Christe and it is sure for you to truste these
thynges. And here we lerne of Paule to re=
herse one thyng ones or twyse specially yf
they be thynges necessary to be knowne and
shulde be sure fyxed in the hartes and stoma=
ches of the people, and therfoze it is no rebuke
H.iii. to

The thyrde chapter to

to reherse suche thynges diuers tymes that they may be knowne and i mindes fyxed moze surely, although some saye ouer much of one thyng is nought, yet I saye with the apostle that a good tale maye be twyce tolde as this. That in Christ be all thynges perfeccion to our saluation without the worke of the law.

2. It is sure to you.) As he wolde saye althought I wyte so ofte one thyng and am not ashamed of it, for it is sure for you to know the same thyng and to confyrme you to that doctrine that is alwayes one, and lyke it selfe, teachyng the treweth, and shewyng the waye that byngeth to lyfe, and not apply your selves to that doctrine that now teacheth one thyng, and then another new thyng, and is contrary to it selfe, and teacheth dyuersities, of whiche incertayne doctrine speaketh saint Paule. 2. Tim. 4. Sayng the tyme shall come when they shall not here hole and holysome doctrine, but after their owne lustes shall hepe vnto them doctors, whose eares do pche, and they plucke their eares from the trweth, and they shall turne them to fables and lyes. Here we maye lerne the propertye of trew doctrine, it is alwaye constant and one thyng teache, it do not teache nowe one and now another, or the contrary it taught befoze, it is alwayes constant to it selfe, it sheweth trueth no fables noz lyes, as the false doctrine doth teach lyes errors heresy pleasure and lustes of men, now one new thyng now another to please men with al, and that doctrine truly is to be suspected that sheweth much

the philipians.

moche diuersites of religion sayth iustice remission of synne & dyuers wayes to come to eternall lyfe with Christ Iesu.

3. Beware of dogges, beware of euill workers, beware of dissencion.) The thynges he monischeth them to beware of and to flee them. The first is he wylleth them to beware of dogges, he meaneth pseudoposteles whom he calleth dogges, for as dogges do barke erre girne gnashe and bite, alwayes enuiynge other and tredyng vnder the foote that dogge that is ouer throune and bite him and kyll him yf they can, so the pseudoposteles do hate eny barke ageynst trew preachers of goddes holy worde, do bite them both by their slanderous tonges with raylyng iestyng vpon them calling them loulers heretykes deceyuers of the people abiectes rounagates apostates ragget newfangled knaues and many other lyke names call them, trede them vnder their fete, and kept them downe in the myze or in prison, bytyng them with bondes cheynes fetters bringyng in and sekynge false witnes agaynst them, and all to kyll yf they can the trew preachers teachers setters forth of goddes holy worde, these pseudoposteles saint Paule calleth dogges whō he wold the to eschew & flee, & in no wyse gyue credence to them or to their false doctryne not agreynge with holy scriptures, but greatly dissentynge. Seconde he monyssheth them to be ware of euill workers these pseudoposteles he calleth euill workers, not because they denyed good workes, but because they preferred their owne good workes
as

The thyrde chapter to

as their traditions ceremonies lawes cos-
tumes and other decrees made of them selves
without goddes worde aboute the pceptes
and commaundementes of god, or at the leste
made them equail with goddes lawe, thyn-
kyng no lesse offence befoze god to breke one
of their traditions then to breake goddes cō-
maundement, yea they thought it moze offens-
ce, and greatter punishment was had for the
breakyng of an imall tradicion of man, then
for goddes cōmaundement brokyn, examples
of this was many both in religion, and out
of religion befoze complares chauncelars
and officiales, but to al these Christ threteth
euerlastyng wo. Math. 15. Saynge wo be to
you that maketh voyde the commaundemēt
of god for pour traditions. Also he calleth
pseudoposteles euyl workers bycause they
made equall the workes of the lawe as cir-
cumcision and other workes of the law with
the keepyng of goddes commaundement, and
thought them as necessary as the other wor-
kes of god commaunded, and that without
the workes of the law no man culde be saued,
as without circumcision no man to come to
eternall saluatiō, which saint Paule writeth
agayne through out all his epistels, and also
it was decreed of the apostels. Actes. 15. Cir-
cūciō not to be necessary for saluatiō, but sal-
uatiō to come to the gentyles without circum-
cisiō, & there is no necessite of circumcision to
saluation. Thirdly he calleth pseudoposteles
euyl workers that they dyd their workes not
in that name or ende they shuld be done, for
they

the Philippians.

they did all their workes that they myght be
sene of men, and haue the dayne prayse and
gloze of the worlde, and so they lost their re-
warde before god. Math. 6. Finally they dyd
thier good workes that they shuld merite and
deserue the grace of god, reconciliation to the
father agayne, remission of synnes and satis-
faction for their synnes and lyfe euerlastyng,
and that of the merite and wordynes of their
outwarde worke, so to their workes they at-
tributed their iustification and saluation.

And therfore the apostell moueth them to be
ware of such workers of iniquite and not to
folowe them nor their workes, nor to worke
after them. Forthly he wylleth them to be-
ware of dissention, which these pseudopsteles
cause that preache circumcision as a thyng
necessary for saluation and without it no
man to be saued. These preach not circumci-
sion but concision dissention for they prea-
chyng circumcision as necessary to saluation
they preache not circumcision but concision
and separation from Christ, and they sepe-
rate the people of god from god and from
Christ by their euill doctrine, and he calleth
circumcision concision as we alludynge of a
good thyng out of order saye it is deformed,
when other call it reformed chaūging a letter
or a syllable keepyng a lyke sounde in the word
not moch differyng from wordes before spokē.

4. For we are the circumcision, euen we
that serue god in the spirite and reioyce in
Christe Iesu, and haue no comferte in the
flethe.) Here the apostle teacheth carnall cir-

h. v. cumet:

The thyrde chapter to
circumcision whiche false apostles so much este-
med and preached and of necessite enforced
and required not to be necessary to saluation,
as false prophetes dyd saye contendyng vs to
be purged from oure synnes and grafted in
Christe onely by externall circumcision and
not by Christe, but Paule here teacheth the
contrarye and boldlye pronounceth them to
be made the people of god not by circumcisiō,
but by Christe and to be purged from their
synnes onely by Christe, and that they are the
trewe circumcision that haue mortified and
cut awaye all carnall affections and lustes
of the fleshe which do worshyp Christe in the
spirite & serue him by a trewe fayth and by
purfytte charyte, and reioyce in Christe and
haue no confidenre in the fleshe, trustynge
helth and saluation to come none other way
but onely by Christe and by his death to vs
all. And here he wylleth vs not to reioyce in
mē, in the lawe ceremonies outward sacrificy-
ces in connyng lernynge in ryches honours
worldly wysedom or policie, but he that wyl
reioyce let him reioyce in the lord. Hieremi. 9
Gala. 6. He wolde also we shulde not trust in
the fleshe in carnall sacrifices and in out-
warde workes to truste to be saued by them
by the wordynes of the outward workes but
that we shulde trust to be saued onely by the
mercy of god and by Iesus Christ onely.

Thoughe I haue wherof I
myght reioyce in the fleshy yf any
other

the Philippians.

other man thynke that he hath
wherof he myght reioyce in the
fleshe, moch more ¶ whiche was
circumcised on the eyght daye,
one of the people of Israell, of
the trybe of Beniamyn, an he-
breue of the hebrues, as concer-
nyng the law a pharisey, as con-
cernyng feruentnes ¶ persecu-
ted the congregacion, and as to-
chyng the ryghtuousnes whiche
is in y^e law ¶ was vnbukeable

Here is more at large expressed what it
is to trust in the fleshe, by the fleshe he vnder-
standeth circumcision workes of the law, the
stocke of Jewes he came of, his fathers, as
Abraham Isaac and Jacob, the holy secte of
the pharises and their holy institution of ly-
uynge, his good zeale he had to kepe the lawe
of Moyses, for the which he persecuted the
that openly professed Christe or Christes reli-
gion defēded, in the which thynges outward-
ly yf anye man myght reioyce or trust in them
moche more sayth Paule he him selfe myght
reioyce and trust in them, and geue no place
to no man in these thynges, but other to be
equall without the pseudoposteles or els to
excede

The thyrde chapter to
excede them all. Marke that it helpeth moche
to affirme any thyng when he that affirmeth
maye declare him selfe equall to them that
wolde extolle them selfe aboue other, as here
the apostle shewed him selfe to be equall with
the pseudoposteles boasting the selfes as farre
aboue Paule, when they were inferiours to
him as to chynge the fleshe. we lerne here that
it is good to take example of our selfe yf we
wyl teach humyltye and submission when we
maye awance our selfe aboue other but of
humblenes we do not.

2. The apostle compareth him selfe with
the pseudoposteles and in their gloze of the
fleshe he gyueth no place to them, as yf any
wolde saye, I come of the holy fathers Abra-
ham Isaac and Iacob, and am circumcised,
in them wyl reioyce and boast them selves. In
thesame thynges sayth Paule I maye as
well as they reioyce, for I come of these holy
fathers that is of the israelites yea of the
tribe of Beniamyn and was circumcised the
eyght daye, bozne of the Jewes and not of
the gentyles or proselytes, new commed and
professed the lawe of the Jewes to kepe. And
yf any pseudoposteles do boast him of his holy
secte or professiō of religion and saye he is of
the most holy secte of the pharises the best and
holdest religion of all amongst the Jewes, of
the same maye I reioyce sayth Paule, for I
am a pharisey, and of that religiō a brother,
or yf any do thynke them selves famous of
zeale and loue they haue to the keepynge of the
lawe in the selfes and in other, in that thyng

the Philippians.

I neede to geue no place to any man sayth
Paule, for I kept that law blameles, so that
no man colde iustly reprove me for it, and as
touching other that was thought to haue trans-
gressed the lawe I persecuted them, and
brought to prison, and to death, such was my
zeale as touchynge the lawe whiche both I
kept and wolde other shulde haue kepte it.

This place sheweth vs that Paule was a
Jewe boine both of father and mother, of the
tribe of Beniamyn, circumcised the eyght
daye, of the secte of the pharises, a keeper of
the lawe outwardly without reproche and
of a blynde zeale to the obseruacion of the
law to haue persecuted christen me and wo-
men as is wryten moze at large. Actes. 9.

But the thynges that were van-
tage vnto me, haue I counted
losse for christes sake, yea I thin-
ke all thynges but losse for that
excellēt knowleges sake of christ
Iesu my lord, for whome I haue
counted all thynges losse, and do
iudge them but donge, that I
myght wyne christ, & be founde
in him not hauynge myne owne
ryghtuousnes whiche commeth
of

The thyrde chapter to
of the lawe, but by the fayth of
Chyriste (namely) the ryghtuons-
nes whiche commeth of God in
fayth to knowe hym and the ver-
tie of his resurrection, and the
felowshipp of his passion, that I
maye be conforable vnto his
deth, yf by any meanes I might
attayne to the resurrection of the
dead.

Now the apostle do not moch boast him selfe
of his kynred the Jewes, of the holy fathers
he come of, of his circumcision, of his holy res-
ligyon, of his diligent keepnge of the lawe
outwardely without faute or blame, of his
seale of the which he hath auanced him selfe
before men and before the world, and haue
counted these thynges as lurre to him or a-
uauntage, and moche to haue helped him to
iustice before god, but he now boasted not him
of these thynges, for he knewe they profited
him no thyng to trewe iustification before
god, for that iustice before god commethe
not to vs of the fleshe, of holy fathers, of wor-
kes of the law, of our good blinde zeales wan-
tyng goddes worde, but of the mercy of god
by Iesus Chyrist.

2. Thynges that were vauntage vnto me
haue I couēted losse for chrystes sake.) Marke
howe

the Philippians.

how saint Paule altered and chaunged his iudgement, that these thynges which he counted somtime befoze he came to the trew knowlege of Christe to be vauntage to him and to helpe to iustification befoze god, thes same thinges he after wardes when he came to the trew knowlege of Christ, he esteemed the as no helpers to trew iustification befoze god, but rather for hurte and hinderaunce to his iustice in the sight of god. So amōgest vs there hath bene many thynges whiche we haue esteemed for vertu and to furder our ryghtuousnes befoze god, which now we know nother for vertu nor yet to helpe to our iustification befoze god, as was many dyuers religions of men and women, their obseruances, ceremonies scrupce and traditions moze straytly kept amongst them then goddes worde, and the breakyng of them moze straytly punyshed then the bryeking of gods law, yea how many was in religion that thought they shulde be sauyd by their religion habyte coote coulde be ryed in their habit with in their monasteries as they called them. But let all these not be ashamed to alter and change their iudgementes with Paule, and knowe that all these thynges wyl not iustifye them befoze god without fayth in Christ, amendement of lyfe and walkyng in a new lyfe. Also how many hath thought perdone pylgrymages deckyng of Images with golden clothes of sylke velvet dammaske, and offerynge bp of candells to the not to haue bene meritorious workes and be to preferred befoze workes of mercy

The thyrde chapter to
commaunded of god, or els they wolde not
haue bene so ready to do these woꝝkes, and
so loth to do other woꝝkes commaunded of
god: but now let them with Paule acknow-
lege their ignoraunce and blynd iudgementes
and chaunge them, as Paule dyd brought to
a moze trewe knowlege of god and of his
treweth, and not be ashamed to thynke and
iudge other wayes then they haue iudged be-
foze, when they were in ignoraunce, and in
blyndnes, lackyng trew knowlege of goddes
holp woꝝde, by the which they are deliuered
from their ignoraunce, for the whiche laude
and prayse be to god euer amen.

3. yea I thynke al thynges but losse, for that
excellent knowleges sake of Christe Iesu my
loꝝde.) Now he declareth moze at large, wher
foze he counted these thynges hurtfull to him
whiche befoze he counted for his auantage,
that was for the excellēte knowlege of Christ
and of his treweth whiche he wanted befoze
when he of ignoraunce and of a blynde and
wycked zeale persecuted the church of Christ
Note here what trewe knowlege of Christe
doth, it altereth and chaungeth men, their
iudgementes and maners, and maketh these
as they were new made agayne, and to con-
demne these woꝝkes whiche they befoze este-
med & iudged good woꝝkes, yea it maketh me
to counte all woꝝldly ryches goddes landes
and possessions as hurte dunge or duste for
Christe and for the knowlege of Christe, that
he myght wyne to him Christe whome the
good men pferreth aboue all woꝝldly riches

the Philippians.

of treasures, that he myght be made iuste onely by Christe. Here we lerne of Paule to repute one matter wordy to be noted and sure lyepynted in all mennes myndes ones of twyse or thysle yf nede be, that it myghte be fyxed and roted moze suerly in mens hartes and myndes. Here he preferreth Christe and the knowlege of him aboue all ryches or treasures of this worlde, shewyng that it is better for vs to lacke all worldly ryches thē to lacke Christ and his word, for he that hath Christ he hath all thynges & all ryches, for in Christe be put all the treasure of the wysdome and knowlege of god. Colo. 2. For Christe is our iustice holynes wysdome redemptiō the lyght the waye the veryte and the lyfe, by whome cometh all goodnes, therfore he that hath Christ he hath all thynges, and he that wanteth Christe he hath nothyng, and yf we lose Christe we shall lose lyght iustice, the waye to the father, treweth and lyfe. And I am soore afrayed that we shall lose Christe mostly from amongst vs in so moche that the knowlege of Christ and of his holy word is so lytell este med or regarded, specially of bysshopes and hye rulers who shulde most regard it and pro wyde that there shuld be many to preache and teache Christ and his doctryne, and for suche prouyde honest lyuynges with quietnes, or els there shall be none or fewe that wyl or shall be able to preache and teache Christes gospell, and so shall Christ be taken awaye from vs, and the people peryshe.

4. And be founde in him not hauyng myne

J.i. owne

The thynde chapter to

owne ryghtuousnes whiche commeth of the lawe, but by fayth of Christe.) He goeth forward shewynge wherfore he contemned all worldly gooddes, that he myght wyne to him Christ, that he might be iustified by christ and not by the lawe, his merites or suffrages of other. Here Paule maketh two iusticies, the one of the lawe after the whiche he walked when he persecuted the church of god and was without blame before men, of that iustice none is made iuste before god. The other iustice is of trew fayth in Christe Iesu that worketh by charite at all oportunitie and occasion geuen, of the which is iustification receyued and had as by the meane, for god is he which iustifyeth. Roma. 8. And by whom we be saued onely of his mercy, through faith and not of our workes, lest we shulde reioyce. Ephe. 2. And yet we may not cease fro wyng of good workes whiche necessarily be required of vs to walke in as to repent of our further lyfe in synne, to amende our lyfe, for sake synne, haue fayth hope & charite, and synally to walke in a new lyfe in all vertu and gods lynes.

5. To know him, and the vertu of his resurrection and the felowshyp of his passion.) yet he contyneweth shewynge wherfore he counted all his for dounge or dust, that he myght haue trew iustice by fayth in Christe that is remission of sinnes and lyfe euerlasting, which they opteyne with Christ, whiche trewly knoweth Christe his resurrection and the vertu therof, before made partakers of his

the Philippians.

his passion, that haue dyed with Christe and
be liued with him, that haue died from their
synnes, retorne no moze agayne to them, but
ded from euill lyfe by the spirite of god, and
walke in a new lyfe, suche shall come to the
knowlege of Christes resurrection & be made
partakers of his glory, & for that ende Paule
contempned all worldly ryches pleasures,
that he myght come to the resurrection of the
ded, that is, that he myght be partaker of
immortall glory with Christe, the cause of
the resurrection of all them that be ded in
Christ, the author of all their ioye and glory.
And that he myght come to that glory which
they now haue that died in Christe. Thus
Paule contempned worldly thynges for the
excellēt knowlege of Christ, to wyne Christ,
to fynde ryghtuousnes in Christ, to know the
vertu of Christes resurrection and the felow-
shipp of his passion, to be made confirmable
to Christes death, that he myght come to the
resurrection i. vnto that glory that they haue
that died in Christe. To teache vs to do suche
lyke to him, and to count all worldly thynges
nothyng in comparyson to Christes gospel &
to these holy thynges we optayne by Christe.

Note that I haue attayned vn-
to it all ready, or that I am all
ready perfecte, but I folowe yf I
maye comprehend that, wher in
I am comprehended of Christe

I.ii.

Iesu

Iesu . Bretherne I counte not
my selfe yet that I haue gotten it,
but one thynge I saye, I forget
that which is be hynde, and stret=
che my selfe vnto that whiche is
befoze, and pzeese vnto the mar=
ke apoynted to optayne the re=
warde of the hve callynge of god
in Chyrste Iesu.

Although Paule had optayned ryghtuous=
nes by fayth befoze god, yet he thought him
selfe not perfecte & without all synne, whiche
no man can be lyuynge in this synfull fleshe as
sayth the Euangelyst saynt Iohn. 1. Iohn. 1.
Therfoze every one must study to mortyfy
carnall affections and put away all synne by
the spirite of god, that he myght attayne
trewe iustice befoze god and to be as perfecte
as is possible for him to be in this corporall
body. Here we maye learne of Paule that
holy menne in this lyfe was not without all
synne and carnall affections, noz in all thyn=
ges perfecte as here Paule confelleth him self
not to haue attayned all iustice befoze god,
noz yet to be perfecte, but to labor and endea=
uour him selfe with all his myghtes & powers
to come to perfection, so let vs study and with
all dyligence, inforce our selfe to come to per=
fection that we maye be holy and godly, and
so

the phylipians.

so without faulte or blame, that these synnes whiche be in vs be not imputed to vs of god for synnes, that we maye be blessed, for he is blessed, not he that hath no synne but he to whome god imputeth not his synne as sayth Dauid in the.31.psalme.

2. I forget that which is behynde, and stretche my selfe vnto that which is before.) Here the apostle sheweth playnely that he had not attayned as yet that thyng he despyed, but that he with all diligence study and labour counted to come to it and obtayne it, and therfore he forget these thinges that was be hynde him, as all worldly thynges, as holy fathers circumcision keppng of the lawe, his holy religion his zeale of the lawe and such like, and dyd loke at these thynges whiche was before his eyes that was vnto the glory and lyfe to come. And here he taketh a similitude of these that runne in a renke for a wager, suche runners do not loke behynd them to se how moch grounde they haue runne, but they loke before them, and vnto the place they runne, despyng victory and the wager promysed to the wynders, so let vs all not loke behynd vs, that is to oure olde synfull lyfe and to the waye of perdition in the whiche we haue runne in tymes past, but loke before vs that is to amende our lyfe, forsake synne and let vs walke in a newe lyfe, despyng iustyce onely by Christe, and with diligence and study let vs indeuour our selves to come to the eternall lyfe promysed to suche as shall walke in the commaundementes of god and kepte them

I.iii. iustly

The thyrde chapter to
iustly and so runne in the renke of this world
tyll he come to the ende and optayne vycory
ouer all his enemyes and receyue the wager
promysed to such as shall runne trewly accor
dyng to their vocation that is euerlastyng
gloiy and lyfe in Christ Iesu, and by Christ
our onely redemer and saupour.

**Let vs therfore (as many as be
perfecte) be thus mynded, and yf
ye be other wyse mynded I praye
god euen open this vn to you.
Neuertheles in that where vnto
we are commed let vs procede by
one ruele, that we maye be of one
accozde.**

**Now the apostle exhorteth the to cōtynue
and go forwarde in the doctryne of trewth
he taught them, in the which he sayde Christ
to be our onely saupour, and that Christes sa
cryfice was a suffyciēt sacrifice to iustifica
tion, and to take awaye the synnes of the
worlde, and to byngne vs to lyfe without the
the workes of the lawe, and here he mony
meth all them that thynke them selfe perfecte
to know that their is none other name vnder
heauen in whome we shall be saued but in
the name of Christ, and that Christes iustice
is suffyciēt for vs and that we by Christ haue
remysion of synnes without our merytes or
deser:**

the philippians.

deseruynges of that grace commyng onely of
goddes mercy and goodnes. Here peraduenture
some wyl aske howe the apostell calleth
him selfe perfecte, which as befoze is wytten
calleth him selfe vnperfecte: to this it maye be
answered that a man maye be called perfecte
and vnperfecte hauynge respecte to dyuers
thynges, yf you loke to the grace of god and
to fayth in Christ Iesu so a mā may be called
perfecte, yf you loke to the fleshe and to the in-
firmytes of the fleshe so he is vnperfecte, so
Paule lokynge to the grace of god and to
fayth in Iesu Christe calleth him selfe and
other lyke to him perfecte:

2. And yf you be other wyse mynded I prae
god open euen vnto you this.) He wylleth vs
to suffer the weykenes of them that be weyke
and to pray for them, that they may be strōg,
as he shulde saye. Suffer these that be weyke
amongest you vnto the tyme that god shewe
to them that Christe is onely our iustice and
our lyfe, and praye to god that they may per-
fitely know that thyng, whiche they can not
do, but by Christ, or by the holy goost certify-
nge them in their hartes that Christe is our
rightuousnes. This place wylleth vs to pray
for them that erre from the treweth that god
myght byynge them to his treweth, and not
to cal such phariseys aduersares to god, blide
gydes, dumme dogges and bely beastes. &c.

3. Let vs procede by one ruele, that we may
be of one accorde.) He wylleth vs to consente
and agre to the treweth of goddes holy word,
and with one consent and mynde goforward

The thyrde chapter to

des in the treweth and the treweth knowne
with all our myghtes & poweres defende: set it
forth, and not to shenke from it for feare of
persequition cruelines of men, for losse of fa-
uour worldly gooddes ryches landes or posses-
sions promorcons or dignities, nor yet let vs
not shenke from the treweth for feare of
offendyng suche as be wepke, befoze whome
we must forbear and not vse alwaye our ly-
berty or that we maye do, but not forbear to
shew the trewth, that they be not alwayes
wepke chyldren haupng nede of mylke, suche
must be taught the treweth in all gentylnes
and mekenes, and the treweth may not gyue
place to them, but they to the treweth, and re-
ceyue the treweth, that they may be strong mē
and no wepke chyldren. And although some
wyl saye the treweth maye not be spoken for
breakyng of concorde & vnite sayeng by concorde
small thynges do increasse & growe to great
thynges, and by disconorde greate thynges to
come to nought: to this is answered that,
concorde is by the whiche the treweth is
not obscured oppressed hyd or put to sylence,
nor these that be wepke do not contynewe
wepke, but by it brought to strength that
they maye eate stronge meate, the apostle
wolde not haue vs alwayes chyldren haupng
nede of mylke, but that we shulde growe from
chyliden to men, that we myght be feade with
stronge meate of men. Thus let vs all agree
in one waye of the treweth and let vs folowe
that way, and walke no moze in the wayes
of perdition, in the wayes of errour and he-
resy,

the Philippians.

refey. In the wayes of lyes fables euyl customes longe vsed contrary to the wyl and pleasure of god, and contrary to the helthe and saluation of our soules. And as the apostle prayeth. Roma. 15. God graunt vs all to be of one mynde that we maye all thynke one thyng not after men, the worlde or the fleshe, but after Iesus Christ and his watryne Bretherne be ye the folowers of me, and loke on them which walke euen so as you haue vs for an example. For many walke (of whome I haue tolde you often, but now I tell you wepyng) euē enenies of the crosse of Christe. whose ende is damnation, whose god is the bely and whose glozy shall be to their shame, which are earthly mynded. But our conuersation is in hauen, from whence we loke for the sauyour Iesu Christe the lord, whiche shall chaunge our vyle body, that it maye be lyke fashyoned vnto his glorious body, accoꝝdyng to the
woꝝ-

**The thyrde chapter to
workynge wherby he is able to
subdewe all thynges vnto him
selfe.**

Note that the apostle setteth him selfe an
exampler to vs to folowe that after his ex-
ample we shulde walke in the waye of
treweth, and not shyneke from it for no per-
secution, for no cruelnes of mē, for no crafte
of pleudowsteles, for no losse of worldy good-
des, fauour of men, punyshmente of body or
for losse of this present lyfe. Here we lerne
howe we shulde worshyp saintes that is to
folowe their footstepes in all holynes and in
trew vertu in fayth in hope in charyte and in
paciēce and to folowe the wcrpne of treweth
as they dyd and to contynue in it to the ende
after their example. Another waye we be
taught in scripture to honour saintes, that
is to gloryfy god in his saintes, to gyue glory
and thanks to god whiche hath made and
doth dayly make good men of euyl men. As
the church of the Jewes gloryfied god in
Paule that he had made him a preacher of
his worde, which he befoze dyd impugne and
persequuted. Thirde we maye honour sain-
tes in confyrmyng our fayth certifyenge vs
that we shal come to that glory where in they
are, yf we lyue here as they dyd, learnyng god-
des worde and lyuyng accorpyng to it. yea it
helpeth very moche to persuaide, when a man
byng him selfe an exemplar to be folowed
as here the apostle dyd. wolde to god that all
byl-

the Philippians.

bylshomes lyues where so holy so good that their trewe preachynges and holy lyuynges were exāplers to other to folowe and wordy to be folowed as Paule was in his trewe preachynge in the contynwance of the same with holynes of lyfe.

2. And loke on them whiche walke as you haue vs for an example.) Lest any mā shulde thynke that Paule had set him seife onely for an exemplar to folowe, he wylleth them to obserue other which walked after his example, and to take them for an examplar to folowe, that we shulde folowe hoip mens foot steppes, and to folow them in fayth pacyence mekenes, contēnyng the worlde as they dyd, and alway haue an respecte to the worlde and lyfe to come.

3. For many walke (of whome I haue told you often, but now I tell you wepyng.) He sheweth the cause of this admonition wherfore he exhorted them to folowe him and such other that walked in the way of trewth and in innocente lyuynges, that they shulde not be deceyued by no pseudoposteles that walke not after Chrystes doctryne, but after themselves, their owne immaginations and phantasies, after men, and traditions of men, and not after Chrystes doctryne, whom to eschew and to fle their company, and wycked wayes I both present with you and also absente fro you hath monyshed you, bothe by worde and by letters. Here we learne of Paule that it is not enoughe to shewe what shulde be done, but also it must be shewed what shulde be a-
boyded

The thyrde chapter to

boyded and eschewed, that good thynges myght be taken, and euill thynges refused and forsaken. And as the apostle had shewed them before to beware of these walkers in iniquite, and to fle them and their wyckednes so he doth now exhorte them agayne with wepyng teares, so sore he lamented that there shulde be such euill walkers and deceyuers of other, that they shulde take hed of pseudopostles and to fle their false and deceuyng doctrine. Here we may se that there was in Pauls tyme pseudopostles deceyuers of the people and preachers of false doctrine not agreynge to holy scryptures and that it greuyd Paule moch there shuld be such. So it is now in our tyme, there be some false teachers clothed in sheps skynnes but within they be greedy wolves pretending inoche holynes, but lytyll in very dede shewynge, whō we shulde eschewe and fle, and as it greued the apostle suche to be in his tyme, so it greueth all good men that there shulde be any pseudopostles amongst the people to pulle and plucke the people of god from goddes worde and his treweth.

4. They be enymyes of the crosse of Christ, whose ende is damnatio, whose god is their helpe, and whose glozy shalbe to their shame, whiche are earthly mynded.) Now he discrybeth these pseudopostles in their owne clothyng and apparell. Firste he sayth they be enymyes of the crosse of Christ, for they ascrybe to the lawe, to workes of the lawe as to circumcision, sacrifices and ceremonyes of the law, to workes and traditions of men,

mercytes

the Philippians.

mercytes of sayntes the grace of god frely ge-
uen, reconcylpation to the father, rempyssion
of synne, satisfaccion for synne, lyfe euerlast-
ynge which thynges shulde be ascrybed onely
to Christ that suffered vpon the crosse death
to optayne these thynges to vs, therfore they
ascrybynge these thynges to other thynges
then to Christ alone be enymyes to the crosse
of Christ, or that preache the law ceremonies
or sacryfices of the lawe in the sted of Christ,
and ascrybe iustice or ryghtuousnes forgyue-
nes of sinne to any other thyng then to Christ
or to Christes passion they be enymyes of the
crosse of Christe, such were they that brought
vs the bylshope of romes perdoncs, masses at
scala celi, to go hyther and thither on pylgry-
mage, to set vp candles befoze images, to say
syue pater nosters, syue aue maries and a
crede befoze this image or that image in this
place rather then in that place, promysynge
to vs by these thynges to be released from the
paynes of purgatory so manye dayes lentes
and peares, yea promysynge by these thynges,
ones in our lyfe and at the houre of death
cleare rempyssion of all our synnes both a pna
et a culpa so they called their rempyssion pro-
mysed, but these be enymyes to the crosse of
Christ ascrybynge to the inventions of man
these thynges that onely shulde be attributed
to Christ alone and to none other. Secondly
he saith their ende is perdition the wyng to
what ende and purpose the doctryne of pseu-
doposteles bynge, that it byngeith to death
and damnation, therfore they and their
deuyls

The thyrde chapter to

deuply the doctryne are to be eschewed and
auoyded of all good men, lest men be brought
by them and with them to death and damna-
tion both of body and soule. Thirddy he saith
their god is their belye, in this he sheweth for
whose sake they preached the lawe and the
wozkes of the lawe, and dyd all thinges they
dyd, that it was for their belye whome they
preferred befoze god or his treweth, that they
myght lyue easly in quiet rest pleasure ho-
nour and in all delyciousnes of lyfe, and haue
all thynges at their wylls and pleasures,
honoured, and had in great reputacion a-
boue all men. And that other dyd for goddes
cause, these belye beastes dyd it for their belye
sakes, and as other good men doth preferre
god aboue all thynges, so dyd these flo belyes
preferre their belyes aboue all thynges, of
such saint Paule speaketh, Roma. 16. And
byddes vs beware of them saynge bretherne
I beseeche you that you wolde consyder them
which causeth debate and offendycle against
the doctryne whiche you haue learned, and
that you turne from them, for they be suche
that serueth not Iesu Christ, but their belyes
and by flattery and fayer speakynge deceyue
the hartes of the symple, of them also he spea-
keth. Gala. 6. saynge, These that after out-
warde face wolde please you in the fleshe they
wolde compelle you to be circumcised onely
for this ende that for the crosse of Christ they
shulde not suffer. Let men therfoze loke about
whether there be such preachers teachers, yea
suche that pzetende to fauour goddes worde
and

the Philippians.

and wolde haue the name of setters forth of
it, and wolde be counted to do all thynges for
goddess worlde sake, and yet they do it for the
selves, and for their belyes sake, for they do
not worke for the gloze of god, but for them
selfe and for their belye sake that they myght
lyue in ease reste quietnes in welth and in all
carnall pleasures in honour and dignyte, get
worldly gooddes riches landes and possessions,
and haue all thynges at wyll and pleasure, se
yf there be any such amonges vs, and praye
god for them that at length yea moztly they
maye be chaunged and turned to god and to
seke earnestly goddess gloze, the saluation of
other moze then their owne gloze, worldly pro
fyt, carnall lyberty or pleasure. Forthly he
sayth their gloze shall be to their shame, he
noterh these pseudoposteles to be ambitious
and vayne gloryous desirynge laude and
praysle of the worlde and to be honoured of al
men, but their gloze shall be turned into their
rebuke shame and confusio, for their hole
institucion of lyuyng, their hole doctryne sa
uozeth nothyng els but earth and carnall
thynges, as circumcicion, carnall workes of
the lawe, chosynge of meates, difference of
dayes, mans tradicions ceremones and such
lyke thynges, whiche they teache and affirme
for no other cause, but that they them selves
shulde suffer no afflictions, no parte of the
crosse of Christe, but that they myght lyue in
welth and pleasure and in worldly honours.
They seke not heauenly thynges as sayth
hope charite paciente meaknes the gloze of
god.

The thyrde chapter to
god, helth lyfe and saluation of other, and
therfore their glory shalbe turned in to rebuke
shame and confusiō that seke rather earthly
thynges then heauenly thynges. And it is
greatly to be feared that the glory of manye
pastozes byshoppes prelates, hye ruelers,
maiestrates lawers iudges gentyll men and
of other that be in authoryte in great honour
and glory haupng greate ryches landes and
possessions, it is to be feared that their hye
glory be turned into rebuke shame confusion
yea into damnacion because they seke earthly
thynges and worldly pleasure, more then the
glory of god, and preferreth worldly thynges
before godly thynges, yea preferreth men and
mens commaundement before god and his
commaundement. I praye god it be not spōke
to them at their death as Christ spake to the
scribes and pharyses. Math. 15. saynge, wo
be to you scribes and pharyses, for you haue
made voyde or broken goddes cōmaundemēt
for your traditions, I praye god it be not spō-
ken lyke to other, wo be to you that haue neg-
lected or broken goddes commaundement to
fulfyll your carnall pleasures to get you
worldly ryches honours dignities landes and
possessiōs, and to get them and to mayntayne
thē haue not cared what sorow payne or tro-
ble haue comed to other, haue not cared for
god and for his word no furder then it serued
for their carnall pleasures or worldly ryches.
5. But our conuersation is in heuen from
whence we loke for the sauiour Iesu Christe
the lord.) The apostle setttyth him selfe as
one


the Philippians.

Owe contrarpe to these pseudoposteles, and sheweth his conuersatiō of lyuyng to be contrary to the, as he wold saye, they al together sauour earthly thiges, their harte and mynde is all vpon the earth and vpon earthly thynges & carnall pleasures & wordly commodities fyxed, my mynde harte wyll study intent and affection is in heauen, and vpon heuenly thynges, and therfore I loke not for wordly ryches or pleasures, but for our lord Iesus Christe whiche shall alter and chaunge our vyle and corruptible bodies subiected to corruption and carnall affections, and shall make it an immortall body cōformable to his glorious body, & make it a gracious body in the daye of iudgement, when he shall exalte this corruptible body with the soule to immortal glory ioye and blysse. The soules of them that be ded in Christe nowe are in glory the body lyeth in the earth and rotteth vnto the daye of iudgement and then shall aryse, with the soule be ioyned agayne, and shall then receyue glory. This place reproveth all them that set their hartes to moch vpo this world, of wordly honours ryches and carnall pleasures, and not hath their hartes lokynge vp to heauen despyrnyng heauenly ioyes and blysse. ye this place seeketh them that denyeth the resurrection of the body, and the immortalyte of the soule, and the last daye of iudgement, in the which the mortall body shall be made immortal, and a glorious body conformable and lyke to Christes body as to whichynge the immortalyte glory ioye enerlastynge fe-

The fourth chapter to
licite and blisse.

6. Accordyng to the workyng wherby he is able to subdewe all thynges vnto him selfe.)
Lest any shulde ascrybe the resurrection of the body to any myght or power of the body or of the soule he sayth that god worketh this thyng of his omnipotent power by the whiche he worketh all thynges good, and hath all thynges subiected to him, and as he created and made all thynges of nothyng, so easely he maye gather together the bodyes lyenge in the dust of the earth and ioyne them agayne with their soules and make them to aryse immortall bodies and receyue lyfe ioye and saluation. And this hope haue good men, and loke for that daye of the generall resurrection that they maye be made lyke to Christe oure sauour in immortallite & in glory by Christe.

The fourth Chapter to the Philippians.

 Herfoze my bzerherne
dearly belouyd and longed for, my ioye and my crowne, contynew so in the lord ye beloued. I praye Eudias and beseke Syntiches that they be of one mynde in the lord.
yea

the Philippians.

yea and I beseeche that my faithful yockfelowe helpe the women which haue labored with me in the gospel, with Clemente and with my other helpers, whose names are in the booke of lyfe.

Because before he had taught them that Christ was our onely iustice resurrection and lyfe, whiche thyng they knewe by fayth in Christ where in they were very constant and sure, now he exhorteth them to constancy in trewe fayth by certayne knowlege of Christes doctrine and despyeth them to stande in the lord and be constant in him and as they haue begone in the lord so he wolde haue them contpew in the lord, and not to turne from the lord to the lawe or to workes of the law, or to nedy ceremones or to tradicions of men that culde not iustifye them, nor purge them from their synnes, and these thynges now he thought he myght despye of them for as moch as they were deare beloued to him, his ioye comforte and his delectation, and therfore he ryght he thought he myght despye moze of them then of his enymes.

2. I praye Euodias, and beseeke Hentiches that they be of one mynde in the lord.) He despyeth two wemen Euodias and Hentiches to be of one mynde, and no longer at discorde, for it appereth that these two women dyd not

B.ii. agre,

The fourth chapter to

agre, but were at debate, and that the one enuied the other, and therfore the apostle studieth to take from them their debate, and to reconcile them to gether againe, and to ioyne them to gether in mutuall beneuolence, and loue one to another. Here we learne that discorde or debate maye arysse amongst good frendes and fauorers of the gospel, but that displeasure or discorde is to be ceased or quenced by other frendes as shortly as can be possible, that these that were at discorde maye be at concorde and agre in the lorde Iesu.

3. I beseeche the my faythfull yockfelowe helpe the women whiche haue labored with me in the gospel. Here the apostle describeth a trew kynde and faythfull woman in the lorde whiche hath labored with him, and take payne with him in the gospel, when he preached with great payne and labor, this woman dyd take payne and labour with him whether she was his wyfe as some authoys do thynke, or it was some other good woman it maketh no great matter, nor of it I wyll not dispute, but leue it to other to iudge. I thynke rather it was a woman then a man, (although some translate this worde in the masculine gender and not in the femynine gender) and that the apostle describeth one woman to helpe another, and these that labored with him. That dyd mynistrre to him meate drynke cloth fyre and other necessaries he calleth the here cooperatores euangelii cum illo, that is felowes or workers with him in the gospel, that they mynistrred to him preaching the gospel

the philippians.

pell, or in prisō these thynges he had nede of. Amonges whome he nameth on Clemens of his gentylnes and trewe harte and mynde in all gentyll facyon he had to the gospel preached by Paule, he moueth them to fauour and helpe all his helpers in the gospel, whose names he sayth are not for gotten with god how so euer they are contēned or despised of men, but are in the booke of lyfe wytten and inrolled not to be blotted out agayne. And here we may lerne that it is a worke acceptable to god to be a worker of the gospel, or a felowe to him that laboureth in the gospel to preach teache or set it forwardes or to minister to such necessaries, to fauore them, to helpe them yf they nede, or be in prisone, or to put them selfe in peryll or danger for the helppng of thē that set forth the gods worde trwely and sincerely. And this is a great cōforte for these that suffer for the gospels sake and contynew in the same patiently to the ende that their names are wytten in the booke of lyfe before god, and shall not be raysted out agayne, although here peradventure before men they be contēned & despised for euyl doers or euyl speakers punished or put to death, yet remaineth their names in the booke of lyfe with god, which knoweth them as his seruantes.

Reioyse in the lord alwaye, and
agayne I saye reioyse. Let your
softnes be knowne to al mē. The
lord

The fourth chaper to
lozde is euen at hande. Be not
carefull, but in all thynges let
your petitions in prayer and sup
plycation with geuyng of than
kes be knowen befoze god. And þ
peace of god which passeth al vn
derstandynge kepe your hartes
and myndes in Christ Iesu.

The apostle exhorte men to reioyce in
the lozde, and not in no other thyng of this
worlde, not in honoures ryches, me frendes
kynred, golde syluer landes possessions, noz
in wysdome oz in prudence of the fleshe, oz in
strength of body as the prophete zacharye. 9.
byddeth sayng. Let not the wyse man reioyce
in his wysdome, noz the ryche in his riches
noz the strong man in his strength, but he that
wyl reioyce, let hi reioyce in that he knoweth
me sayth god by his prophete, whiche I am
god that maketh iudgemēt iustice and faith,
therfore he that wyl reioyce let him reioyce
in god which is the author of all goodnes des
pyuerer from all euylis and aduersites. Thers
foze sayth the apostle. 1. Cor. 1. He that wyl
reioyce let him reioyce in god, and so shall his
Joye be full sure constante permanent and
perfecte. And here he rebuketh such as reioyce
more in worldly thynges then in god, as these
that reioyce in ryches landes possessions, in
men, in maiestates, in nobilitie of stocke in
their

the philippians.

their religion, institution of luyng, in conynge lernynge or in suche lyke moze then in god, all such be here reprov'd, reioyce therfore in the lord alwaye in all tyme and in all places.

2. your softenes be knowne to all men.)

Now he teacheth them good and godly maners and commaundeth them to put on all good maners and innocency of luyng, and wylleth their holy conuersation of luyng to be knowne to all men not onely to good men but also to the euyl, that euery man myght take example of godly vertu of them, and folow the in vertuous luyng & so glorye god with them which is in haue, as is wyrtten. Math. 5. And good example of luyng helpeth very moche to vertue, and oftymes one folowes another in vertu or i wickednes.

3. The lord is at hande.) Lette modest meke and paciente me shulde thynke them selves forsaked of god or shuld despayre of god or of his goodnes as he had left the & forsake the, suffering them to be afflicted of the euyl, or to want necessities, he sayth that god is nye to all modest good and godly men, & that he forgetteth them not, although he suffereth them to lacke comfort for a tyme and helpe, but in tyme of nede god sendeth to them both comforte and helpe, for he is carefull for them, and nye to all that wyl call vpo him in vnite and in trewthe.

4. Be not carefull.) He moueth them not to be carefull nor to mistrust god, that he wyl not geue vnto them all thynges necessarye, when they shall haue nede, or that he wyl not

The fourth chapter to
lorde is euen at hande. Be not
carefull, but in all thynges let
your petitions in prayer and sup
plication with geuyng of than
kes be knowen befoze god. And þ
peace of god which passeth al vn
derstandynge kepe your hartes
and myndes in Christ Iesu.

The apostle exhorteth men to reioyce in
the lorde, and not in no other thyng of this
worlde, not in honoures ryches, me frendes
kynred, golde syluer landes possessions, noz
in wysdome oz in prudence of the fleshe, oz in
strength of body as the prophete zacharye. 9.
byddeth sayng. Let not the wyse man reioyce
in his wysdome, noz the ryche in his riches
noz the strong man in his strength, but he that
wyl reioyce, let hi reioyce in that he knoweth
me sayth god by his prophete, whiche I am
god that maketh iudgemēt iustice and faith,
therfoze he that wyl reioyce let him reioyce
in god which is the author of all goodnes des
lyuerer from all euyls and aduersites. Thers
foze sayth the apostle. 1. Cor. 1. He that wyl
reioyce let him reioyce in god, and so shall his
Joye be full sure constante permanent and
perfekte. And here he rebuketh such as reioyce
more in worldly thynges then in god, as these
that reioyce in ryches landes possessions, in
men, in maiestates, in nobilitie of bloode in
theire

the philippians.

their religion, institution of lpyng, in conynge lernynge or in suche lyke moze then in god, all such be here rejoynd, reioyce therfore in the lord alwaye in all tyme and in all places.

2. your softenes be knowne to all men.)

Now he teacheth them good and godly maners and commaundet them to put on all good maners and innocency of lpyng, and wyleth their holy conuersation of lpyng to be knowne to all men not onely to good men but also to the euill, that euery man myght take example of godly vertu of them, and folow the in vertuous lpyng & so glorye god with them which is in hauen, as is wyten. Math. 5. And good example of lpyng helpeth very moche to vertue, and oftymes one folowes another in vertu or i wickednes.

3. (The lord is at hande.) Lette modest meke and paciente me shulde thynke them selves forsaked of god or shuld despayre of god or of his goodnes as he had left the & forsake the, suffering them to be afflicted of the euill, or to want necessities, he sayth that god is nye to all modest good and godly men, & that he forgetteth them not, although he suffereth them to lacke comfort for a tyme and helpe, but in tyme of nede god sendeth to them both comforte and helpe, for he is carefull for them, and nye to all that wyl call vpo him in vnite and in trewth.

4. Be not carefull.) He moueth them not to be carefull nor to mistrust god, that he wyl not geue vnto them all thynges necessarye, when they shall haue nede, or that he wyl
not

The fourth chaper to
not delpyer them from trouble and afflycti-
ons that chaunce to them, and that they shulde
not dowte in these thynges he sayde the lord
was at hande to helpe them at their nede, and
that they shuld not be careful for their lyuyng
with a myltrust in god, he byddeth them here
as teacheth more largely **Christe. Math. 6.**
And here he taketh a waye couetuousnes or
vnmmercefull layng vp of riches to lyue in olde
age, as some say mylstrustyng god, thynkig
that god wyl not giue vnto them necessaryes
in age as he byd in their yowth. Let vs put
a waye all suche dyffydence of god, and let
vs seeke first his kyngdom and his iustice and
god wyl gyue vs all necessaryes without our
troubles carefulnes, as is promysed. **Mat. 6.**
And here the apostle doth not forbyd labour
or a godly prouydence, but he forbyddeth care-
fulnes mylstrustyng god, and vnmarcifull
layng vp in store from the poore.

5. But in all thynges let your petitions in
prayer and supplicatiō with geuing of than-
kes be knowne before god. Now he teacheth
how we shal haue al necessaries, and by what
meanes, that is of god the father marcyfull
geuer of all good thynges, & that by humble
meke and saythfull prayers made after the
wyl of god, desyrynge necessaries as it shal
please god to gyue them, appoyntyng with
god no tyme no place nor maner of gyuyng,
but referrynge all to his dyuine wyl and plea-
sure, and yf in these prayers we shal cōtynue
desyrynge these thynges that shal be to the
glozy of god and for our helth and saluation,
at

the Philippians.

at the length we shall optayne of god these
our pettycions made in faith for Chylikes sake,
alwayes geuyng thanks to god for his bene-
fytes gyuen to vs, takyng prosperite and ad-
uersite as we shulde do, that is not proude in
prosperite, nor yet comfortles heuy or sadde in
aduersyte, nother murmuryng agaynst god,
nor yet enuyenge others felicitye and ioye.

6. And the peace of god whiche passeth all
vnderstandyng kepe your hartes and myndes
in Chylike Iesu.) Here is shewed what folow-
eth them that beareth prosperite and ad-
uersite as they shuld do, that they haue peace
& quietnes in their hartes and conscience with
god, whiche peace haue none but such as be
iustified by fayth. Roma. 5. we iustified by
fayth haue peace with god, the euill sayth
peace peace but to hym is no peace withe
god as saith the prophete. And this peace or
quietnes of the conscience it farre passeth all
thynges that maye be apprehended of the vn-
derstandyng, and this to be trewe sheweth
the conscience of such as fall in desperation
of goddes mercy for their synnes as Cayn &
Judas dyd. And also it is declared in the ca-
nanes, which was almost ded without harte
comforte spirite or lyfe in their bodyes, when
they harde the chyldren of Israel to haue
entred their countre or lande to possesse it as
their owne, and that they were sent to kyll
them downe lyke beastes without mercy as
is wrytten in the booke of Josue. And this
peace of conscience is not gotten by our migh-
tes or powers sacryfices or ceremones but by
Jesus

The fourth chapter to
Jesus Christ that all laude and prayse myght
be gyuen to god for it, as of whome all good-
nes do come to vs for Christes sake.

Furthermoze byetherne what so
euer thynges are trewe, what so
euer thynges are honest, what so
euer thynges are iuste, what so
euer thynges are pure, what so
euer thynges pertaine to loue,
what soeuer thynges are of honest
reporthe. If there be any vertu-
ous thyng, yf there be any lau-
dable thyng, haue those same in
your mynde, which ye haue both
lerned and receyued, and herd
and sene in me, those thynges do,
and the god of peace shalbe with
you.

Nowe the apostle makynge an ende of his
Epistle exhorteth them to thynke and do not
onely these thynges whiche be wordy prayse,
but also that they folowing his example may
haue god of peace with them, and be fulfill-
led with faith and all good workes. And first
he moueth them to do and folowe trewe thyng-
es, wherby he putteth away all deceit craft
hypo

the Whilprians.

hypochrysy and simulation, as Christe is the treweth and loueth the treweth, so he hateth all craft and falsed, and it is a metuell that any mā wyl loue that thing, that god hateth so moch, as falsed craft deceyt and simulation, it is a tokē they loue the deuyll a false lye better thē god which is alway trew and hateth lyes and falsed, it is a wōder to se how some men wyl geue credence to the deuyll lyenge rather then to god saynge treweth, and promysynge necessaries to all them that seke him in treweth, that seke first the kyngdome of god and his iustice, it is a token that such be rather the seruantes of the deuyll then of god. And thefore they mystrustynge god runnes hedlynge to the deuyll and vse his craft and falsed with moche deceyte & many lyes gettes their lyuyng to the great hurte of other, to their owne iudgement and damnation, therfore leue the craftes of the deuyll and folowe Christ and his treweth yf you wyl be saued and come to euerlastynge saluation.

Secondly folowe honest thynges semyng and becommynge for christians wordy prayse, and mete for these that abhorreth vnhonesty fylthy vayne folysh and tryflyng thynges, in the which sayng the apostle wolde that our behauour of our body in habyte besture wordes dede lacke countenannee goynge and all thynges about vs shulde be honest and comely for our state and degre, and in this thyng he reprooueth all them that kepe not semely maners or faciōs in habyte gesture wordes dedes as becommeth their degre or vocation. The
apostle

The fourth chapter to
apostle wolde all thynges to be done semely
ꝛ after a comely order. And here he reproveth
suche as theire vocation requireth them to be
sober sadde and discrete men and men of gra
uite and wysedome, that be lyght in maners
ful of wordes, that do not become theire voca
cion, mockers and scojners of other, iesters
and raplers of all others maners, and suche
as cause men to laugh, when it becommeth
theire state ꝛ vocaciō to be men of graunte so
briete and to geue to other example of sober
nes. And here he reproveth all vncleane com
munication fylthy ꝛ bawdy wordes, vnclely
maners ꝛ iestynge, all scoffynge raplynge
that do not become christians, sober wyse and
discret men. Thirde he exhorteth them to do
all iust thynges, for iustice is that thyng wher
by is gūen to euery one that is dew for him,
wherby no man shulde desyre but that is his
and equall and iust to be gūen to him, by the
whiche saynge he condemneth all iniuries
wzonges rappnes theste murder crafte falsed
in byeng sellynge in chaungynge one thyng for
an other, and by iustice we be taught to ren
der to god that perteyneth to god, and to
geue to man that pertayne to man, and in
this he reproveth those that ascribe to them
selves to theire myghtes merites powers the
grace of god, preservaciō of them from euyl,
remysion of synnes and lyfe eternal, and that
of the merites and wordynes of theire workes
These thynges muste be of iustice ascribed
onely to Christ our sayour that is to recon
cile vs to the father of heauen, to iustifye vs.

the Philippians.

to take awaye our synnes and to gyue lyfe
euerlastynge these be woꝝkes of god pertay-
nyng to god, and to him onely to be ascribed,
⁊ to none other, nether men woꝝde ne dede.
Foꝛtly he exhoyteth men to pure and cleane ly-
uynge, foꝛ it becommeth chꝛistians to be pure
and chaste in hart mynde soule and body and
to flee all aduilty foꝛnycation fylthy and vn-
cleane communication, and not one fylthy
woꝝde to come ones out of their mouthes as
the apostle sayth. Ephe. 4. Let no fylthy woꝝd
go ones out of your mouth, yea he byddeth
these Ephesians. Ephe. 5. That no vncleane
communication be harde amongest them, foꝛ
the vengeance of god commeth vpon suche.
Fyftly he willeth them to do all thynges that
pertayne to loue, to do good to all men both
to frendes and foes, and to please all men in
all goodnes ⁊ humblenes, to hurte no mā, but
profyte euery man, to offende no man, and so
do good alwaye, and in al places, after their
habilitie. Syxtly he willeth them to do these
thynges that may get them a good fame and
name, and to do these thynges that be woꝝdy
laude and prayse before god and man, that is
to do the wyll of god and to please god and
to kepe goddes commaundementes, and in all
good woꝝkes to walke, and that not foꝛ to
get them a fame oꝛ name, but that the name
of god myght in all thynges be magnified
and gloryfied alwaye of all mē in the world.
2. If there be any vertuous thyng, yf there
be any laudable thyng.) He moueth them to
folow all vertuous thynges, and all thynges
that

The fourth chapter to

that be wordy laude or prayse before god or mā, and not in these thynges like their owne prayse or commendations, but the prayse of god, that god myght be glorified, and his name sanctified by the vertuous lypunge of good men amongst the hethen nation, amongst whom goddes holy name here moche euill, and is euill spoken on for the wyckednes and synnes of euyl christians, that lyueth not accordyng to their profession at the founteyne stone. He wold they shulde haue in mynde all vertuous and laudable thynges whiche they had learned of him, harde and sene in him practised. wold to god that all byshoppes pastors prelates, Kynges Prynces Emperours Dukes Carles Lordes Laweers wold lyue so vertuously so holply so godly, that their lyues myght be ampyrour or glasse to loke in, and to spye in them all vertu all humblenes and mekenes, loue of god and of his worde vnfaynedly, and that they sought the gloire of god the helth of their people more then their owne gloire pleasure or commodite, then the name of god shulde be more glorified then it is, then the name of god shulde not here euill amongst the hethen, amongst whome the name of god is blasphemed bycause many christians lyue worse then doth the hethen people.

3. The god of peace shalte with you.) Now he promyseth to them god of peace to be present with them, yf they wyl folowe Christe, here his doctrine and lerne it, lyue after it and go forwarde in all vertu and godlynes, as
he

the Philippians.

he taughted them shewyng a rewarde alwaye to folow vertuous lyving as the god of peace to be with them to pacifye and quiet their conscience, that they shulde be at peace with god, and so of a rewarde he exhorteeth them to vertu.

I reioyce greatly in the lord, that now at the last ye are reuyued agayne to care for me, as ye cared for me afore, but ye lacked opportunitie. I speake not this bycause of necessite, for I haue leatned in what so euer estate I am, there with to be content. I can be low, I can be hye. Euery where and in all thynges I am mete, both to be full, and to be hungrye, to haue plenty and to suffer nede. I can do al thinges thzough christ, which strengketh me. Notwithstanding you haue done well, that you beare parte with me in my trybulation.

The apostle gyueth thanks to these Philippians for their dewtyes and offices
done

The fourth chapter to

done to him, and for their charite send to him in prison by Epaphroditus, here we lerne to gyue thanks to our benefactors for their benefittes done to vs, lest we shulde be counted vnthankfull or without good ciuilitie or gett maners, although these that do kyndnes were bounde of dewty to do that thyng they dyd, as these Philippians was bounde to do no lesse to Paule then they dyd. ye here Paule reioyses in the lorde that their readines to helpe him was in them reuiued againe and quykened, and they dyd retourne to do their deutye they had omptted for a tyme towarde him, wherein he teacheth vs to reioyce of the amendement of them that hath for a tyme neglected or omptted to do their dewty to any man dew, or to paye their dettes, or to geue to their pastors that is dewe to them for necessaries to be payd or gyuen.

2. In the which you were carefull, but you lacked opportunitie.) Here he partly excuse them of their negligence that they ceased of for a tyme to send him necessaries in prison, as he wolde say he speaketh, I know you were carefull for me, and that you wolde haue send to me suche thynges as you thought I shulde nede, I thynke you dyd not forget me, I do not reioyce you for your dewty vndone to me, I knowe you lacked no good mynde or wyll, but you had no opportunitie, nor man conuenient messenger faythfull and trustye by whome you shulde haue sent your charyte with all, whiche you sent to me by Epaphroditus. And here pryncely he reproveth them

the Philippians.

them of their faute, & slouthfulnes teachynge them what they ought to haue done to him, but he preuētyng their excuse sayth that they wanted opportynite to send to him such thynges as he neded, and so opportynite standeth in the stede of tymes of an excuse or elles by opportynite he vnderstandeth their afflictions and tribulacions by the which they were letted for a tyme to sende to him necessaries, and so opportynite then was a iust excuse for them.

3. I spake not this bycause of necessite.) I saye not these wordes bycause of your faute or negligence I lacked necessaries or was in great nede, or culde not lyue without your helpe, for I haue learned to take all chaunces of lyuynge as they chaunce to me by experyence, and to be contented with my lotte as it shall chaunce. If I haue plenty of ryches, I geue lyberally to the helppng of the poore and neddy, yf I haue no plenty, I drawe backe my hande, and falschyon me after myne habylte, and geue as I may and not as I wolde, fulnes do not corrupte me yf I haue plenty and moze then for my necessites, nor hunger do not deiede me or put me out of comforte, yf I lacke somtymes these thynges I wolde haue, or be necessary for me. Here the apostle teacheth the trew vse of ryches and of pouerty, the trew vse of both is to be contented with his lotte, it pertaineth to the ryche man not to be proude for his ryches, or to thynke him selfe therby better then other be, or to cōtemne other, or to thynke he had his riches of him
I. i. selfe

The fourth chapter to

selfe of his owne witte or polyce workes and
 labours and not of god the authoꝝ of all ry-
 ches and geuer of al goodnes, or to keep them
 to him selfe vnmarrifully from the nedy, but
 it pertayneth to the ryche man to knowe he
 hath his ryches of god to geue god thanks
 for them to be humble and meke and to be
 liberall to the poꝛe & nedy. Also here we maye
 lerne it is not euyl to haue great ryches, but
 it is euyl to abuse greate ryches as to be
 pꝛowd for ryches gyuen, to extolle them selves
 aboue other to contempne or oppresse other, to
 trust in ryches to make ryches their god, to
 shyt vp their handes frō helpꝑng of the nedy,
 so ryches are not to be despyled, but the abuse
 of ryche is to be despyled, for many holy sain-
 tes as Abraham Isaac Iacob Loth Job Da-
 uid had great ryches, but they dyd not abuse
 their ryches but vled the wel, bestowed the to
 the gloꝛy of god, and was liberall to such as
 had nede, and kept hospitalite and receyued
 nedy into their houses and mynistered to the
 necessaries moꝛe gladly, the the gesses oftymes
 desired, and therfoꝛe they brought gesses home
 to their houses as it were by inforcement or
 agaynst their wyll, so ready they were to do
 the marcyfull worke of hospytalite and they
 lacked not their rewarde of god. Hebre. 13.

4. I can do all thynges throughte Chryste,
 whiche strength me.) That I do weare ry-
 ches and pouerty as I Mulde do, it is not to
 be ascribed to me to my myghtes or powers
 in me, but to Chryst my sauyour by whome I
 may and can do all thynges well, both suffer
 aduersite

the philippians.

aduersite eate and digest it, and in prosperite not to abuse godds gyftes, but to vse them well as is sayd before, yf ryches do come, the harte may not be fyled vpon them, yf wuertye do inuade vs, let vs thynke we be ryche enough, yf we haue god, and possesse a clere conscience frō synne, let vs thynke we may do all thynges by Christ, and without his helpe or power we can do nothyng, without whose grace greate ryches can not profyt vs nor other, ye they wyl come to great decay and to nought, therfore let vs all together hange vpon Christe, of his helpe and fauour, and by him be contented with our lot taken in good worth what soeuer thyng chaunce to vs, be it prosperite or aduersite, saynge with Job. Job. 1. The name of god be blessed thanks be god for all his gyftes.

5. Notwithstandinge ye haue done well, that ye beare parte with me, in my trybulation.) These wordes he addeth, lesse he shuld be thought to haue contemned their kyndnes or rewarde sent to him in prison by Epaphroditus, therfore he sayth you dyd well and as you shulde haue done that you send your charite to me, by the whiche ye are made partakers of my afflictions and shalbe with me partakers of my ioye, and as you send your kindness and rewarde of a good mynde to me to recompence your dewty omittted for a tyme, so I of a good mynde except it with thanks geuen to you for it. Note that these that communicate to the workes of good mē shalbe partakers of the glozpe with good men, for a
L. ii. good

The fourth chaper to
good worke shall not lacke his rewarde of
god.

But ye of Philippos know, that
in the begynnyng of the gospell
whē I departed fro Macedonia
no congregacon bare parte with
me concernyng geuyng and re=
ceuyng but ye onely. For vnto
Thessalonica ye sent once. And af=
ter warde agayne vnto my neces=
site. Not that I seke gyftes, but
I seke the frute that it be abun=
dante in your rekenyng. For I
haue all, and haue plētye. I was
euen fylled when I receyued of
Epaphroditus that which came
from you, on odour of swetnes, a
sacrifice accepted and pleasaunt
vnto god.

Paule here sheweth the benefytes of these
Philippians towards him with gyuen of
thankes, and these Philippians he commen=
deth aboue other, that they sent him helpe
when he was in prisō, and whē he first preas=
ched the gospell goyng from Macedonia and
cal

the Philippians.

calling to the fayth of Christe, and that these Philippians dyd send to him when no other congregation helped him, nor communicated to him, & so was partakers nether of geuyng nor receuyng. As he wold saye, there is no cause why you shuld thiike me dettor vnto you bycause you sente to me necessaries and no congregacion but you alone, for in so doyng you dyd but that thyng you were bounde to do to me, for it is mete that he that geueth shulde receyue. If we preache vnto you and some spirituall sede amongst you, do you count it a great thyng yf we shall reape your carnall thynges? As sayth Paule. 1. Cor. 9. I haue sowne amongst you spirituall sede goddes worde therfore you ought to haue gyuen to me necessary foode. And he calleth their subsidy sent to him by Epaphroditus a coust of gyuen and receuyng, they receaynd of Paule spirituall foode therfore they ought to haue geuen to him carnall foode. In that he sayth no congregacion to haue mynistred to him helpe but onely these Philippians we lerne that Paule dyd not receyue of many congregacions temporall foode or subsidy as he myght haue done, for the workema is wordy his meate, but he abstened and wolde not receyue temporall foode of all congregatiōs of people for dyuers causes. First that he shulde not be an offendicle to the gospell, and that they shulde not saye that he preached for a luyng or for lucre sake, or for his belye there, and that he wolde gyue other example to labour for their luyng, he with his handes
got

The fourth chapter to
got lynnge for him selfe and for these that
was with him. Actes. 20. 2. Thess. 3. And that
other shulde not be ashamed to labour with
their handes and to shewe no dishonesty for
pyles to labour handy labours.

2. (That was necessary for me you sent me.)
He prayseth them not for that they sent to
him at Thessalonicam that was necessary, or
that he desyred of them such a stynd or some
of money, or that he shuld by prayse or by gy-
uing of thankes prouoke other congregacions
to do suche lyke, but rather that he required
and wysshed to them a reward of god for
their beneuolence to hi. And here we lerne more
to consyder and wyshe for a reward of god
to be geuen for almose done, then to wyshe
to vs helpe of our pouerty or releffe of our ne-
cessite. And so we shulde loke more at the pro-
fyt of other, then for the taken awaye of our
nede after the example of Paule here

3. (For I haue all, and haue plentye.) Now
he sheweth the cause that he desyred not mo-
ney of any congregacions, for he had no nede
of money at that tyme, for he had money plen-
tye, and therfore he desyred not money of or
ther, but other to be rewarded of god for their
beneficialnes, and he calleth their beneuolence
or almos a sauour of swetenes, a sacrifice ac-
ceptable and pleasante to god, alludynge to
the acceptable sacryfices in the olde lawe of
Moyles comaunded to be offered vp to god,
which smelled well and thankfull sacrifices
was called, yf they were done as god comaū-
ded them to be done. This place sheweth tem-
poral

the Philippians.

poꝛ all sustentatiō giuen to them that preache
the gospell to be pleasant and thākfūll sacꝛi-
fyces to god, although these that do gyue the
be boude to gyue an honest lyuyng to the prea-
cher of goddes worde as Christ saith. Mat. 10
The workmā is wordey his meate. Note that
they please god that doth their dewty & payth
their dettes, and gyues their temporall dewty
by lawes apwynted to their pastozs, and they
that do not displease god.

My god fulfyl all your nede ac-
cording to his riches in gloꝛy in
Christ Iesu. Unto god & our fa-
ther be prayse foꝛ euer & euer. amē

As these Philippiāns sent to Paule al thyn-
ges that was necessary foꝛ him, so agayne he
wylshed to them all necessaries they had nede
of, he wylshed not to them great aboundāce
of all ryches oꝛ any great excelle, but necessa-
res to the vse of their lyfe, to teache vs to
wylshē so both to our selfe and also to other.
Excesse and abundance of ryches oftymes
byyngeth infamy flaunder offence of god and
of our nyghbour, moderate ryches hath lesse
iopardy and moze trew gloꝛy. Therfoꝛe he
wylshed to them no excelle but sufficient ly-
uyng and that to be geuen them of god the
author & geuer of al goodnes, whose riches cā
not be cōsumed by gyuig to other, foꝛ he hath
all ryches, & his barnes is ful of riches & can
not be wasted oꝛ spēt, but the moze he gyueth
the moze he may geue & giueth, to him be al ho-
nour & gloꝛy euer moze world without ende. A.

Salute

The fourth chapter to
Salute al þ̄ saites in ch̄rist Jesu
The b̄reth̄r̄ þ̄ are with me salute
you. All þ̄ saints salute you, but
specially they þ̄ are of the Empe-
rours house. The grace of our
loꝝd Jesu ch̄rist be w̄ you all. ām̄

Now he fyniſſeth his Epistle with saluta-
tions after his humble maner, and first he sa-
luteth all the saintes, that is all the faythfull
beleuers in Ch̄rist Jesu sanctified not by bys-
shoppes of Rome but by the bloode of our sa-
uour Jesu Ch̄rist, in whō they beleue & serue
him by perfecte charite keepyng the commaū-
demētes of god luyng in this worlde, such he
calleth here saintes. Secondly he saluteth thē
in the name of all the faythful b̄retherne that
was with him, that ether came to him oꝝ dyd
mynist̄er to him in p̄yson necessaries, oꝝ dyd
other busynes for him, specially he saluteth
them in the name of the b̄retherne that was
abyding in the courte of Nero where as was
many that boldly and without feare openly
professed Ch̄rist & his worde, fynally he wyſhe
the grace of our loꝝd Jesu Ch̄rist to them all.
To god the father with his sōne Jesu Ch̄rist
and the holy goost be gloꝝy euer. A M E N .

Printed at Lantorbury in Saynt
Paules par̄ſhe by John Mychyll
for Eward whitchurchē.

Sum priuilegio ad imprimendum solum.

